# Treatise on the way of sorrows

# Treatise

ON

# THE WAY OF SORROWS.

FOLLOWED BY A PRACTICAL METHOD OF BLESSING, ERECTING, AND SOLEMNLY PERFORMING THE STATIONS OF THE WAY OF THE CROSS.

BY

F. ALEXIS BULENS, O.S.F.,
OF THE MONASTERY, WEST GORTON, MANCHESTER.



R. WASHBOURNE,
18 PATERNOSTER ROW, LONDON.
1882.

Imprimi permittimus.

F. VICTORINUS CARTUYVELS,

MIN. PROV. MECHLINIÆ.

ARCHDIOCESE OF WESTMINSTER.

Nihil Obstat

F. AIDANUS, O.S.F.

Imprimatur.

✠ HENRICUS EDUARDUS,

CARD. ARCH. WESTMONASTERIENSIS.

# PREFACE.

In publishing this little book, I fear lest I may appear to the world vain and presumptuous. I hope, however, the public will kindly interpret my motives, which are the interests of holy religion.

My aim is that of guiding souls, in the simplest possible way, to the knowledge and to the love of Jesus crucified.

Deeds are better than words. This is why I am not so particular about the form.

Devotion has been aimed at above everything else. Hence, I had no regard to elegant language, or to profound thought. The style is simple, which is, I believe, the language of devotion.

I acknowledge my inability to say or to

write anything deserving the attention of the public. I only wish to do good.

Whether I have succeeded or not, others will decide. Whatever faults or defects may be noticed, I trust to the indulgence of the reader, who will kindly consider my intention.

May St. Francis, our Seraphic Father, enkindle in the hearts of the readers of the "Way of Sorrows," the fire of that love with which his own heart glowed towards the sign of our redemption, that made him exclaim: "My God and my All!" I shall then have the delightful feeling arising from the reflection that I have been in some way useful to my neighbour, in a matter of such importance as the welfare of his immortal soul.

"BISHOP'S HOUSE, SALFORD,
"*July* 18, 1882.

"MY DEAR F. ALEXIS,

"I have read through your Treatise on the Way of Sorrows. I congratulate you on having produced a work on the Passion of Our Lord which I feel sure is destined to bear rich and abundant fruit in many souls.

"The knowledge and love of Jesus Christ is the only power capable of arresting the fearful progress of infidelity and error in the world. The weapon which wrought such wonders in the hand of the humble St. Francis is within the reach of us all.

"Your treatise on the Passion of Our

Blessed Saviour will teach the simplest person how to use it. Hasten, then, dear Rev. Father, to publish it. It will give, I hope, a renewed interest to many devout souls in the most touching and profitable Devotion of the Way of the Cross, which you so truly call the Way of Sorrows. Wishing you every blessing, I am,

"Your faithful and devoted servant,

"✠ HERBERT,

"Bishop of Salford."

## A WORD TO THE PIOUS READER.

St. Paul, in his Epistle to the Colossians, i. 24, says: "I fill up those things that are wanting of the sufferings of Christ in my flesh." There is no *want* in the sufferings of Christ in Himself as *Head*, but many sufferings are still *wanting*, or are still to come, in His Body, the Church, and His Members, the faithful. Hence the great Apostle's continual mortification, hard labours and fervent prayers to work out his salvation.

All Christians are to follow Him if they wish to be saved. Christ died for all

(2 Cor. v. 15). But, as St. Paul means, all must apply to themselves the merits of the death of Jesus, and follow Him in His sufferings and virtues. "If we suffer with Him, we shall also be glorified with Him" (Rom. viii. 17).

Alas! in our unhappy days the means of perdition seem to increase, and those of salvation to decrease everywhere in a frightful manner. The fever of sin carries off whole nations so far, that scarcely a few remain who cast an affectionate eye on the Cross, in which alone there is salvation. Faith is losing its ground, and is replaced by indifference, impiety, and infidelity. The Church, because she is the column of truth, is attacked, betrayed, and persecuted in every land. Some faithful souls console her, it is true; but the earth shakes under their feet, and their enemies

draw to themselves an immense number of the weak and the feeble.

To oppose this ever-increasing torrent, and prevent it from carrying thousands of souls away into the abyss of hell; to apply to these poor souls so unmindful of their salvation the merits of the Passion of Jesus, to save them from eternal misery and bring them to God's everlasting kingdom, by our filling up for them the things that are wanting of the sufferings of Christ, I have written this little book.

His Lordship, our learned and saintly Bishop, in his foregoing letter, most truthfully says: "The knowledge and love of Jesus Christ is the only power capable of arresting the fearful progress of infidelity and error in the world."

May, then, our suffering Jesus and our Lady of Sorrows bless this little work, and

increase in every heart the love of the Stations of the Cross, that, by virtue of the Divine Blood, all sinners may be converted, the Church triumph over her enemies, and every soul desire to know nothing but Jesus, and Jesus crucified.

# CONTENTS.

2

# THE WAY OF SORROWS.

## CHAPTER I.

### INTRODUCTION TO THE STATIONS OF THE WAY OF THE CROSS.

Q. WHAT are the truths and doctrines that always have been, and always should be, engraved in the hearts of true disciples of Jesus?

A. They are the following: 1st, Never to glory but in the Cross of Jesus Christ; as St. Paul says: "God forbid that I should glory, save in the Cross of Our Lord Jesus Christ" (Gal. vi. 14). 2nd, To know that there is no salvation but for such as shall have been crucified with Jesus.

Q. Which, of all exercises of piety, is

best calculated to produce in our hearts the love of Jesus Christ?

A. It is the tender and fervent devotion of the Stations of the Cross.

Q. How do you prove this?

A. 1st, Because it is an exercise which enables us to persevere in works of penance, so necessary to appease God's anger, which we incurred by our sins. 2ndly, Because it makes us hate ourselves on account of our sins. 3rdly, Because it inspires us with bitter sorrow for our sins, and causes us to detest and avoid them for the future.

Q. How does this happen?

A. This necessarily happens by frequent and serious reflection upon the infinite malice of sin, the only cause of the Passion and Death of our amiable Saviour, Whom we see, at each Station, reduced to a most pitiable condition, in order to satisfy for it.

Q. Is this devotion pleasing to God?

A. It certainly is; because it consists in meditating upon the Passion of His Divine Son, which glorifies Him and fully satisfies His justice.

Q. Is there any devotion more excellent than this?

A. No; for there is none better fitted for the conversion of hardened sinners; none by which it is easier to gain souls and attach them to the love of Jesus for ever; none more easily understood by both young and old, and none more worthy of the consideration of persons of every age and condition; none more sublime, for in it a God of glory, accompanied by the Queen of Angels, walks before us; none more advantageous, as will be seen in the following pages.

Q. Is there any devotion more important for ourselves?

A. There is none; for, as all the Saints and elect have followed, and ever will follow it, till the end of time, so we too must follow it, if we wish to arrive with them at the heavenly Jerusalem. "If any man will come after Me, let him deny himself, and take up his cross and follow Me" (Matt. xvi. 24).

Q. In what consists the life of a true follower of Jesus?

A. It consists in continually annihilating himself with Jesus; in depriving himself of all worldly things with Jesus; in suffering with Jesus; and, along with Mary, in sympathizing with Jesus in His sufferings.

Q. Where do you learn this?

A. In the Stations of the Cross, to which the Mother of God invites me to accompany Jesus along with her, to follow Him constantly until death, and afterwards to go and receive the eternal Kingdom which He reserves for them who shall have followed Him upon earth. "If we suffer with Him, we shall also be glorified with Him" (Rom. viii. 17).

## CHAPTER II.

### ORIGIN AND DIFFUSION OF THIS DEVOTION.

Q. WHAT do you understand by the Way of the Cross?

A. In a literal sense, it is the space

of ground which was trodden by Our Blessed Saviour, carrying the Cross, between the palace of Pilate, where he was condemned, and the top of Mount Calvary, where He was crucified.

Q. What do you understand by it in a spiritual sense?

A. The following in spirit of our Divine Model along the traces which His Blood has left, and meditating upon His sufferings, which His love caused Him to endure at these sorrowful places.

Q. Why was it called the Way of the Cross, or Way of Sorrows?

A. 1st, Because no other word could be found to express it; for, indeed, it is nothing else than a pious representation of the painful road trodden by Our Lord from the house of Pilate to the place of His crucifixion. 2ndly, Because Our Saviour has gone over that road, carrying on His shoulders the heavy Cross the perfidious Jews had laid on Him. 3rdly, Because it was the most atrocious martyrdom Our Divine Saviour suffered in His sacred humanity.

Q. With whom did the idea of following Jesus along that Way of Sorrows originate?

A. With the Blessed Virgin Mary, as history tells us. Adricomius, in his "Description of Jerusalem," says: "A pious and ancient tradition relates that the Blessed Virgin, who had followed, with those who attended her, the blood-stained footsteps of her Son even to the Cross, returned to the spot after His entombment, and, before all others, devoutly made the Way of the Cross; which appears to have originated the processions, and carrying the Cross, among the faithful." Our Lady revealed to St. Bridget that such had been her practice. 'After the Ascension of my Son, I constantly visited the places where He had suffered, and had shown forth His wondrous acts" (Revel. lib. vi. c. 6). (Leo X., 1517.)

Q. Was this example and teaching of the Blessed Virgin followed by the people of those times?

A. It was. The Apostles and the Dis-

ciples of Jesus, the holy women, and many other daughters of Jerusalem, made it their duty, after the example of Mary, frequently to visit the places sanctified by the blood of our Blessed Redeemer; and, as we learn from history, the Way of the Cross became afterwards the favourite devotion of the faithful.

Q. Was this devotion practised by the inhabitants of Jerusalem only?

A. No, not merely by them. As the Christian Religion was rapidly spreading everywhere, it became a universal devotion, from the very earliest ages, as we read in history, which tells us that pilgrims of every description, rank, nation, and language, were seen hastening in crowds to Jerusalem, in order to venerate the Holy Places where Our Lord suffered before reaching the heights of Mount Calvary. Vicissitudes, however numerous—distance, however great—and trials, however painful—did not damp the ardour of those pious souls, or deter them from their expedition to the Holy Land.

Q. Was this custom not interrupted by some people of those times?

A. It was. The ancient and pious custom of visiting the land which the Son of God, in human form, had sanctified by His footsteps, and where He had consummated the world's redemption, so excited the envy of the inveterate Jews that they induced the Emperor Adrian to prevent these religious meetings, by causing the whole circumference of Calvary to be covered over by an immense mound of earth, upon the summit of which was erected a Pagan temple, with a Pagan statue surmounting it.

Q. How long did this work last?

A. This infamous work of sacrilege continued for two hundred years, when St. Helen piously undertook to uncover the sacred spot.

Q. Did she succeed in her pious enterprise?

A. She did. She set a large number of men to work, and mountains of earth were soon removed; then they came to the

surface of the glorious old Mount of Calvary, and soon discovered the Holy Sepulchre, near which was found the Cross and the other instruments of our Saviour's crucifixion. "This event of the *Invention*, or *Finding of the Cross*, is celebrated annually by the Church, on the 3rd of May."

Q. What was the result of this happy discovery?

A. The result was, that the faithful again assembled in these Holy Places, made so precious by the Sacred Blood of Jesus Christ, and began to build magnificent churches—especially the one over the Holy Sepulchre.

Q. What do you understand by these Holy Places?

A. They are the different places where, as tradition tells us, Our Blessed Saviour stopped on His Way to Calvary, and are therefore called *Stations*.

Q. Why did Jesus stop different times on His painful road?

A. It was not to alleviate but to increase His sufferings, and to show His ardent love for us.

Q. How often did He stop on this painful journey?

A. Our Blessed Lord, overwhelmed with grief, sorrows, and fatigue, stopped twelve times. Hence twelve Stations: and adding to these, *Jesus laid in the arms of His Sacred Mother*, and *Jesus placed in the Sepulchre*, we have the fourteen Stations of the Cross.

Q. What do these Stations represent?

A. Each one represents a place, at which is seen some special phase of Our Lord's sufferings on His Way to Calvary.

Q. Are there still traces of that sorrowful Way trodden by Jesus?

A. Yes; and they can be traced with the greatest exactness, as will be seen in the following chapter.

## CHAPTER III.

### GLANCE OVER THE SACRED AND SORROWFUL WAY OF THE CROSS.

Q. WHAT is the length of the sorrowful Way of the Cross?

A. The distance from the house of Pilate to the summit of Mount Calvary is about thirteen hundred and fifty paces.

Q. Can you give a description of the places where Our Lord stopped on this Way, and which are now called the Stations of the Cross?

A. Yes. The first nine of these Stations are in the streets forming the Way of Sorrows, and are piously visited by pilgrims. They are the following:

I. The first Station is at the very spot where Jesus was condemned to die upon the Cross. It was a terrace, or a kind of balcony paved with marble or stone, from which terrace Pilate pronounced the sentence of death. It is now inclosed in the Turkish barracks. As the avenues to it are guarded by janissaries, it cannot be reached except with Turkish leave, which now is rarely given. Hence this first Station is usually made in the street, before a mark of the *Scala Sancta*, cut in the wall of the Turkish barracks, about fifteen yards east from the door of the Convent

of *Flagellation.* The *Scala Sancta,* or *Holy Staircase,* by which Our Saviour ascended three times during His Passion, was, by order of St. Helen, removed to Rome, where it is now an object of reverence in the Church of the Holy Cross, near St. John Lateran.

II. The second Station is made in the street, down at the foot of the *Scala Sancta,* for this is the spot where Jesus, delivered up to His implacable enemies, was hurried away by a furious mob, loading Him with imprecations, to be burdened with His Cross, which He was to carry on His shoulders to Calvary. Tradition tells us that the Cross was fifteen feet long, and eight feet broad at the arms. It was cut and made half a mile from Jerusalem, at a place called the *Holy Cross,* which is occupied by the Greek schismatics.

III. Proceeding from the second Station toward the west for about two hundred and seventy paces, we are at the end of the street. Turning to the left, in the street which comes from the Gate of

Damascus, a prostrate column of red marble, broken in the middle, half buried in the sand, and lying against the wall, indicates the precise place where Jesus fainted and fell for the first time under the weight of the instrument of His execution. The Turks would have long since destroyed this column, but for the energetic objections of the French consuls. The Crusaders had built chapels to perpetuate these Stations; but the *Mussulmans* destroyed them. Yet God allowed some fragments of a column, or of a stone, or some marks in the walls, to remain, in order to bear witness of the authenticity of these Holy Places.

IV. A little lower down, about fifty paces further south, just opposite a pathway coming from the house of Pilate, is the fourth Station. Here it was that Jesus, toiling under the weight of the ignominious wood on which He was about to die, met His most afflicted Mother. Overwhelmed with grief, and tortured with anxiety, she had hastened, by this short path, to meet

her Divine Son, but was violently thrust back by the rude soldiery.

V. About sixty paces farther, at the very entrance of a street towards the west, at the foot of the hill which leads to Calvary, is the fifth Station. Here it was that Jesus, exhausted by His long sufferings, stumbled, and that the Jews, eager for His blood, stopped a Cyrenean and forced him to help Jesus to carry His Cross. This Station is indicated by a mark, or a small excavation in a stone of the wall of the first house at the left. This mark is said to be an impression of Our Saviour's Hand, which He leaned on that spot when His strength failed.

VI. An ascent of about ninety paces leads to the sixth Station. It is indicated, at the west of a low arch, by a piece of column, set in the pavement at the left. It is the site of the house of Veronica, or more correctly speaking, the spot on which that house stood, as even the very ruins of it have disappeared. Here is the place where that holy woman fearlessly forced

her way through the soldiers and crowd which surrounded Jesus, and throwing herself at His feet, respectfully wiped from His adorable face the dust, the sweat and blood which this painful ascent had brought upon Him. She was rewarded by having the sacred countenance of Jesus miraculously impressed upon her veil, which from thence was called *Vera icon*—a true image. From this fact was derived the name of *Veronica*, a name which that pious woman bore ever after.

VII. The road continues ascending for about ninety paces. Here, at the end of the street, is the *Judgment Gate*, through which malefactors passed who were to be executed on Mount Calvary. This gate shows the seventh Station, where Jesus, through fatigue and exhaustion, fell a second time.

VIII. About sixty paces farther on, in a street facing the latter one, at the left, a small incision made in a stone in the wall of St. Caralembo's Greek Monastery indicates the eighth Station. Here Jesus addressed the women of Jerusalem, who

followed Him, bewailing and lamenting Him. Here He said to them : "Daughters of Jerusalem, weep not for Me; but weep for yourselves and for your children." By these well-known and celebrated words He told them of all the evils that soon were to fall upon the city of Jerusalem. Only seven-and-thirty years afterwards the most terrible punishment came down upon the Jews. Their grand city was destroyed.

IX. The road to the ninth Station is closed here. The one which formerly led to Calvary, and along which Our Saviour passed, no longer exists; it is covered with buildings, amidst which is the ninth Station. To visit this, the pilgrim is obliged to follow a new way formed at the distance of one hundred and sixty paces. At the end of this a column, of the same sort as the one described at the first fall of Jesus, standing in a corner near the door of the Coptish Bishop's palace, marks the Station where Our Blessed Redeemer fell the third time under the weight of His Cross and the blows of His executioners.

Here end the outside Stations; and the last five are in the immense Church of the Holy Sepulchre, which we shall visit in the following chapter.

## CHAPTER IV.

### GOLGOTHA, AND THE CHURCH OF THE HOLY SEPULCHRE.

RETRACING our steps a little, we see two columns, and proceeding from thence to the right, and passing by two streets at the left, and then taking the right, there is at the end of the street a low and narrow doorway leading to the open space in front of the Church of the Holy Sepulchre. This Church, the most august and the most sacred on earth, is an extensive edifice, with two domes, very irregularly built, because it was requisite that regard should be paid to the inequalities of the ground that was to be encompassed by it. It contains not only the Sepulchre, after

which it is named, but also Calvary and other sanctuaries connected with the death and burial of Our Blessed Redeemer.

Crossing the threshold, the first object seen is the "*Stone of the Unction,*" upon which the body of Our Lord was perfumed with *myrrh* and *aloes* before it was deposited in the tomb. It is elevated but a few inches above the floor, and is about eight feet long and two feet broad. As some pilgrims took the liberty to break pieces off, it has been covered with red marble; a ball of copper gilt adorns each of the four corners; ten lamps are continually burning above it; on either side are enormous candelabra with wax-candles from fifteen to twenty feet high. This sanctuary belongs in common to the Catholics, the Greeks, and the Armenians, who come there daily in turns to burn incense.

On the right of the entrance to the Church, and twelve paces from the Stone of the Unction, is Mount Calvary, or rather, as the Gospel has it, the place which is

called Calvary. According to the most learned opinions it was only a little eminence in a place where strangers and malefactors were buried. It is about eighteen or twenty feet above the level of the ground; two flights of steps lead up to it on either side. The top is converted into two chapels, built partly upon the rock, partly upon arches and massive pillars. Both are cased and floored with marble, and separated by three large pillars. The nineteen marble steps at the right, and the nearest to the entrance of the Basilica, lead up to the first chapel, which is called "the *Chapel of the Crucifixion.*" At about five yards east from the top of the steps, a round piece of marble laid in the pavement indicates the place of the

Xth Station. Here Jesus was cruelly stripped of His garments, before He was nailed to the Cross.

XI. Three yards farther to the east, and before the Altar of the Crucifixion, a large mosaic square marks the exact place of the eleventh Station. The mosaics, inlaid in the pavement, are of different colours,

among which red predominates, as if to indicate that this was the spot which was dyed by the precious Blood of Our Lord. Here Jesus, the Holy Victim, the Lamb of God, was nailed to the Cross. In honour of this mystery of love the Franciscans, every night during the procession, incense the whole mosaic place. Here the Holy Sacrifice of the Mass is daily celebrated, and a great quantity of lamps are kept incessantly burning. At the farther end of the Chapel is the Altar of the Crucifixion, ornamented with a beautiful painting which represents this sorrowful scene in a most touching manner. Two yards back, to the right, is a barred window looking into an exterior Chapel dedicated to our *Lady of Dolours*. Here Mary was with St. John when the hands and feet of her Divine Son were pierced with long sharp nails, and when the noise of the redoubled blows of the hammers awakened the most lamentable echoes in her soul. Here, every day before dawn, a Franciscan Father offers the Holy Sacrifice of the Mass.

XII. Four yards farther up, to the north-east of the preceding station, is the second Chapel, called the "*Planting of the Cross*," where Our Saviour died. It belongs to the Greeks, who violently took possession of it in the year 1808. It is constantly lighted by twenty-six silver lamps, reminding us of the adorable mystery that was accomplished there. Its pavement is, as in the first Chapel, of white and black marble, the ceiling painted in a blue colour, with a star here and there, a moon and a sun. At the further end of this Chapel, behind the Altar, stands a large black wooden Cross, with a Christ of natural size, and most touching in its form and expression; at its right stands the Blessed Virgin Mary, her hand pressed upon her broken heart; at its left stands Magdalen, deeply affected and in a praying posture. Under the Altar, or rather the table of marble, supported by four short columns, is a little vault, in the middle of which is a small hollow place, surrounded with marble and coped with a silver plate, which is highly venerated, fer-

vently and devoutly kissed by the pilgrims. Here the holy Cross was erected; here is the place of the twelfth Station; here Jesus died on the Cross. On either side of the Altar, about two yards back, two round black stones mark the spots where the crosses of the thieves were planted.

Not far from the place where the Cross stood, is to be seen one of the rocks that were cleft when Jesus expired; it is still visible and striking; it is exposed to view, and is seen through a trelliswork of silver.

XIII. About two yards towards the right, between the two last-named Chapels, is the thirteenth Station. It is marked by a little Altar standing between two columns, and called the "*Altar of the Stabat Mater*," to commemorate the sorrows that pierced the heart of the Blessed Virgin Mary at the death of her Divine Son. As the Altar of the Planting of the Cross, it rests upon the true rock. It points out the place where Jesus, being taken down from the Cross, was laid in the arms of His most afflicted Mother.

XIV. Descending from Calvary, and turning to the right for about forty paces, there is the Holy Sepulchre, under the large Cupola. It is a magnificent rotunda, surrounded by eighteen massive pilasters, which support a gallery and a majestic dome. The outside is richly decorated with panels, niches, and most beautiful marble. The interior is divided into two parts, forming two small and almost square chambers, or cells, placed side by side, communicating between each other by a little low gate. Three lamps are always burning in front of it.

The entrance is towards the east. When you have passed the door, you find yourself in the "*Chapel of the Angel*," so called because, according to the Gospel, here the angel of the Lord announced to the holy women the resurrection of Our Saviour. It is a kind of porch about four yards long by three broad. Its inner walls are completely lined with marble. Fifteen lamps hanging down from the ceiling, and burning day and night, beautifully display its

splendid white marble and pilasters. In the middle stands a pedestal, supporting a stone eighteen inches square, upon which was seated the angel on the day of the resurrection, when the holy women came to embalm the body of Jesus, and he said to them: "He is risen; He is not here." This stone is only a part of the one that closed the entrance of the Holy Sepulchre.

Opposite the pedestal is an aperture or door, which is so low that no one can enter without stooping, and so narrow that only one person can pass through it at a time. This chapel is smaller than the preceding one, for it measures only about three yards long by two broad. It has a pilaster in each of its four corners, and its sides are covered with white marble to protect the rocks from the hands of the pilgrims. It is lighted by forty-three lamps, the smoke from which escapes by three holes made in the vaulted roof. At the north of it is the *Holy Tomb* of Jesus. It is chiselled out of the solid rock in the form of a trough, and was new: for no man had ever

been laid there. Joseph of Arimathea had meant it for himself. It is covered with marble, to preserve it from the indiscretion of pilgrims, who sometimes used to take the pious liberty of breaking off and carrying away fragments of it.

It is about sixty-five inches above the pavement, ninety-three broad, and about two yards long. Here Jesus was buried. Here the fourteenth Station is made. The Franciscan Fathers say Mass daily in the Holy Sepulchre.

## CHAPTER V.

### THE POPES AND THE STATIONS OF THE CROSS.

Q. DID the Popes ever encourage the devotion of the Stations of the Cross?

A. They did. Hearing of the extraordinary graces and consolations received at these Holy Places, and knowing the advantages of so pious an exercise, they encouraged it, approved of it, and rewarded

it by opening all the treasures of Holy Church.

Q. Have they also been distinguished by their zeal in establishing and promoting this devotion?

A. Yes; they have always done whatever was in their power to induce the faithful to love this practice.

Q. Can you mention a few of these Popes, and also what they have done for this purpose?

A. 1st, Sixtus V. granted a Plenary Indulgence for every visit to each of the following places: the *Holy Sepulchre; Mount Calvary;* the places of *flagellation*, or *scourging;* of the *crowning with thorns;* of the *Crucifixion*, and to many other sacred places that have been sanctified by the presence of Jesus (Piis fidelium votis, 8th of April, 1588).

2nd, Pope Innocent XI. was the first who attached to the Stations erected in the Franciscan churches the Indulgences of the Way of the Cross in Jerusalem, in favour of all the religious, and all members

of the Order of St. Francis subject to the General of the Observants (Decr., 5th of September, 1686).

3rd, Innocent XII. confirmed this by Decree (24th of December, 1692; and by another of 26th of December, 1695).

4th, Benedict XIII. confirmed the Decrees of his predecessors, and, moreover, made all these Indulgences applicable to the souls in Purgatory, and granted the same favours to all the faithful of Christ who would piously and devoutly practise this devotion of the Way of the Cross in any church of the Franciscans subject to the General of the Observants, exclusive of all others (Inter plurima, 3rd of March, 1726).

5th, Clement XII. confirmed this on the 16th of January, 1731 (Exponi nobis); and seeing the immense fruits of the Stations of the Cross, granted the same Indulgences to the Stations erected by the Franciscan Fathers in the chapels and oratories not subject to their Order, with the restriction that there should be only one Way of the Cross in the same parish.

Thus, by virtue of this Decree, it became no longer necessary to visit the churches of the Friars Minor in order to gain the aforesaid Indulgences. The same Pope, in the same Decree, granted the exclusive privilege of erecting the Stations of the Cross to the Franciscans of the Observance.

6th, Benedict XIV. confirmed the Decree of his predecessor, Clement XII., and exhorted all parish priests to have the Stations of the Cross erected in their respective churches; and he confirmed at the same time all that his predecessors had done, and decreed in favour of the said pious exercise (16th of January, 1741, Cum tanta sit Passionis). In the same year, he granted to the said Franciscans of the Observance the privilege of blessing and erecting the Stations in parish churches, with the written consent, if convenient, of the Ordinary, and at the request of the respective parish priests or superiors. They were to be erected only in one church of a district, if people of other parishes could

conveniently go to that one church to gain the Indulgences (30th of August, 1741). But in the following year, that all the faithful might have an opportunity of gaining the blessings and favours of these holy exercises, he allowed the Stations to be erected in all churches, chapels, and oratories (Decr., 10th of May, 1742).

7th, Clement XIV., considering the many spiritual advantages accruing from this devotion, and desiring to extend its salutary effects to such of the faithful as may, through sickness, old age, or other inability be unable to visit in person a place where the Stations are erected, has sanctioned in a Decree dated January 26th, 1773, that all such persons may gain the Indulgences attached to the Way of the Cross, provided some few prayers be said before a crucifix. It is to be remarked here that it is prescribed by the same Pope (in the same Decree), that this crucifix should be blessed specially for this purpose by a Superior of the Friars Minor of the Observance, or by any other priest having

faculties from the Sovereign Pontiff or the General of the Franciscan Order (see Chap. XI.).

## CHAPTER VI.

### THE FRANCISCANS AND THE WAY OF SORROWS.

Q. BY whom, and when, was the Way of the Cross instituted in its present form?

A. By the children of St. Francis in the middle of the fourteenth century.

Q. Who was St. Francis?

A. St. Francis was born at Assisi in the year 1182. God had chosen him to promote His glory, and to make known to the world the sufferings of His Divine Son.

Q. What happened to Francis while a youth, and in search of evangelical perfection?

A. Having three times opened the Missal, to learn there evangelical perfection, he, by a particular providence of

God, opened it each time at the Passion of Christ; as if God would hereby say to him: You seek the means of becoming perfect, and pleasing Me; here it is: "Contemplate and imitate My sufferings."

Q. What did God do to impress this more and more upon His holy servant?

A. For this purpose God, on seven different occasions, showed him the Cross as the model he was to follow.

Q. And how did God favour His servant on Mount Alverna?

A. When the holy man was in deep meditation on that celebrated mountain, Our Lord appeared to him in the form of a crucified seraph, and imprinted the marks of His five Sacred Wounds upon His servant's feet, hands, and side.

Q. What did Francis understand by this wonderful event?

A. St. Francis understood that he was to seek no other treasure than Jesus crucified, and that for the remainder of his life he should think but of Jesus crucified, live but for Jesus crucified, and impress

upon the minds of men the sorrowful remembrance of Jesus crucified.

Q. What did he do for this purpose?

A. He planted the Cross in every place, spoke of the Cross to every one, and exhorted everybody to embrace the Cross of Jesus.

Q. Henceforth, what did he consider his mission to be?

A. To preach Jesus, and Jesus crucified, and to make known everywhere the love, the beauty, the virtue of the Cross and Passion of Jesus, Our Blessed and Divine Redeemer.

Q. What did he order his children to do?

A. He ordered them to plant the Cross in all places, in order to revive in the minds of men the remembrance of the sufferings and death of the Divine Saviour, and always to cultivate in their hearts and souls a burning love and desire for Jesus crucified.

Q. Has the Franciscan Order always been faithful to the wishes of its Founder?

A. It has. From its very foundation up to this hour, its members have ever loved to meditate upon the Cross—to erect it everywhere, and to preach it to all nations.

Q. What places did they go to in order to satisfy their great devotion towards the holy Cross and Passion of Jesus?

A. In the year 1219, when Jerusalem was almost shut against Christians, and the Holy Places without light, without honour and reverence, St. Francis himself, with a few of his children, went thither to pray and to offer up the holy Sacrifice.

Q. When were the Sacred Places of Christ's Passion entrusted to the care of the Franciscans?

A. In the year 1230, Pope Gregory IX. appointed the Franciscans guardians of the Holy Sepulchre, and in the year 1244 they took possession of that sacred spot; and in the year 1342 Pope Clement VI. declared the Friars Minor perpetual guardians of the Holy Sepulchre (Nuper Carissimi, Avignon, 21st of November).

Q. What was their first work in these Holy Places?

A. They began to study the places where the chief mysteries of our redemption were accomplished, and preserved the remembrance of all the remarkable circumstances of the Condemnation and Death of the Son of God. They began to re-establish, upon the Holy Mountain, the Stations of the Way of the Cross, which the Pagans, through jealousy and hatred, had destroyed and replaced by profane monuments. They began also to perform the Stations solemnly and daily, after complin, in the Church of the Holy Sepulchre, pilgrims in fervent prayer assisting and following the Fathers.

Q. What did the Franciscans do when the Holy Land had fallen into the hands of the Saracens, and when Christians could no longer make this pilgrimage with safety?

A. They then invented the Stations of the Cross as a substitute, and, with the authority of the Holy See, erected Cal-

varies in various places of the world, surrounded them with Stations and pictures, representing the most moving and remarkable events of Our Lord's Passion, from the time of His sentence to His burial, hung them about the walls of the Church, requested the faithful to stand around them, and to listen to the recital of the sad tragedy, in holy meditation, thus to enable every one to imitate, in some manner, the devotion of Catholics of former days, although by a pilgrimage far less long and painful.

Q. Are, then, the faithful no longer obliged to visit Jerusalem and the Holy Places to gain the blessings of the Stations of the Cross?

A. No. Without quitting their country, they can now honour the Lord's Passion by commemorating its mysteries in the same way as they would have done on the very soil where these mysteries were accomplished, and thus partake of the same precious favours and graces granted to those who visit the Holy Places.

Q. What do you mean by commemorating the Lord's Passion?

A. I mean the pious practice of the Stations of the Cross.

Q. And what was the result of this grand devotion?

A. In all the places where it was introduced, faith was seen to revive, morals to improve, and the love of Jesus was rekindled in the hearts of all.

Q. What did the Sovereign Pontiffs do, seeing the immense blessings of this devotion?

A. Always attentive to the spiritual wants and happiness of the faithful, they granted to the Stations erected by the Franciscans of the Observance, the same abundance of Indulgences which they had already granted to the real Stations of Our Lord's Passion.

Q. Can you name a few amongst the Franciscans who distinguished themselves by their piety and zeal for the Stations of the Cross and the Passion of Jesus?

A. I can.

1st, St. Francis had so tender a devotion to the Passion of Jesus, that constantly, whenever he thought of it, he broke out in sighs and lamentations, and melted into tears.

2ndly, St. Bonaventure greatly praised the meditation upon the Passion of Jesus. He says: "It is a most powerful means to arrive at the highest perfection and sanctity." He always had before his eyes the image of the Crucifix, which he called his library. "I will," he says further, "take my repose in the sacred side of my Saviour: I will there watch, read, pray, drink, eat, and treat of all my affairs; I will there speak to His Heart, and shall obtain of Him whatever I please." He confesses that the Cross was the book in which he had learned all that he knew.

3rdly, St. Peter of Alcantara took the greatest pleasure in erecting crosses of considerable size, on the top of the highest mountains of Spain, in order that people might see them from all sides, and weep over the death of the Son of God.

4thly, St. Leonard of Port-Maurice says: "That the Stations of the Way of the Cross is the most excellent, the Mother, the Queen of all devotions, a remedy against sin and temptation, and sufficient to sanctify a whole parish." He blessed and erected the Stations in more than five hundred churches and chapels.

## CHAPTER VII.

### ST. LEONARD OF PORT-MAURICE, O.S.F., AT THE COLISEUM.

Q. WHAT was the favourite devotion of St. Leonard of Port-Maurice?

A. His dearest and greatest devotion was to the Passion of Our Lord Jesus Christ. He continually meditated on it, and had it imprinted on his heart, and recommended all people to meditate frequently upon the sufferings and death of their Divine Lord. "This is the way," said he, "to sanctify the Catholic world, and free it from the power of Satan, to

make all the faithful often think in their hearts of the Passion of Our Divine Redeemer; to obtain this I would willingly give the blood from my veins, my breath, and my life." He visited every day the Stations of the Cross, with so much devotion and tenderness, that he always shed tears of compassion in meditating on the sufferings of Jesus there described. He wrote: "I will bear Jesus Christ crucified impressed in my thoughts, and on my heart, and I will often fall at His feet to weep for my sins." He frequently ejaculated these words: "May the Passion of Our Lord Jesus Christ be always in my heart." He kissed with reverence every cross he saw. He took great care to establish the Way of the Cross wherever he preached. Having obtained permission from the Pope to extend this holy devotion, he very soon succeeded in introducing it into convents and churches where it had been until then unknown.

Q. In what particular place did he cause this devotion to be established?

A. On the occasion of the Jubilee in 1750, he petitioned Benedict XIV. for the establishment of the Way of the Cross in the great Flavian (Vespasian's) amphitheatre, called, from its vast size, the *Colosseum*, or *Coliseum*.

Q. What was this *Coliseum*, and what was it designed for?

A. It was an immense and magnificent building. It was designed for the exhibition of impious and barbarous entertainments of gladiatorial combats, but it was made venerable by the blood of thousands of Martyrs.

Q. Was it a sublime thought to erect the Stations there?

A. It was, and even a duty; for in the old times of pagan persecution the blood of the first Christians had flowed in torrents on this arena; they perished there by thousands, not like gladiators, who made a trade of self-destruction, but were delivered up defenceless to the savage animals which had been brought there from the burning sands of Africa.

Q. How long did this persecution last?

A. For three centuries these massacres were daily renewed. The pagans, as Tertullian says, attributed all their misfortunes to the Christians. Hence, on the smallest pretext, and even without any, they fiercely shouted through the streets: "Give the Christians to the lions." This fact proves that the blood of thousands of our brethren inundated this enclosure. Besmeared with pitch and resin, these courageous Martyrs were here burned alive to show light to the Romans, or cast to ferocious beasts for the amusement of still more ferocious people, assembled to behold and glut themselves with their sufferings.

Q. What was it that encouraged the Martyrs in their horrible sufferings?

A. It was the thought of what Our Saviour had suffered for them. His adorable Wounds were the source whence they derived their courage and constancy. Raising their eyes on high, they saw, like Stephen, the glory of heaven; they rushed forward in spirit towards that immortal

country, after which they had so long sighed, and they only left a senseless body to their executioner.

Q. How great was the number of these Martyrs who suffered in this amphitheatre?

A. The Calendar of these holy Martyrs was, until lately, seen on the gate of the Chapel of Our Lady. The number of these glorious ones is *Legion*, and their prayers and sufferings obtained the conversion of Rome, which, from being a den of savage beasts, became the capital of Christianity, and the home of every Catholic devotion.

Q. Who was the builder of the Coliseum?

A. The Emperor Vespasian built it in the year 71 of the Christian era, in the centre of Rome. He employed in its construction about 12,000 Jews, who were all slaves, and he spent on it about 10,000,000 crowns.

Q. What is its form and magnitude?

A. Its form is oval, its greater diameter being 581 feet, its lesser 481 feet. It is said to have held 87,000 spectators sitting, and 20,000 standing.

Q. How long did it exist in all its splendour and beauty?

A. This wonderful monument existed in all its beauty till the year 546, when the barbarians who sacked Rome were the first to injure it, by taking away the bronze clasps by which the stones were bound together.

Q. Was this example followed, and by whom?

A. It was. When the Popes were at Avignon, some powerful persons threw down a part of it, to find suitable and cheap materials for the erection of magnificent palaces; and this accounts for its ruinous appearance.

Q. Who spared it from total destruction?

A. Pope Clement X., considering its origin and its destination, resolved to dedicate it to religion.

Q. What did he do for this purpose?

A. He erected around the arena fourteen uncovered altars, in memory of the Mysteries of the Passion, and a small Chapel, which was dedicated to "*Our Lady of Sorrows.*"

Q. Did his successors follow his example?

A. Yes; later Popes were ever careful to prevent the dilapidations extending further, by consecrating the whole building, and supporting it with massive walls.

Q. How did Benedict XIV. show his veneration for this most august place?

A. He granted the petition of St. Leonard for the erection of the Way of the Cross within the arena, caused the fourteen little Chapels, or Stations, to be built round the oval circuit, and imparted Indulgences to those who would perform there these pious exercises.

Q. When did the solemn erection of the Crosses take place in the Coliseum?

A. It took place on the 27th of December, 1750, the feast of St. John the Evangelist; the ceremony was performed by the Patriarch of Constantinople, and the sermon was preached by St. Leonard himself, before an immense multitude, whom he exhorted to attend frequently the Stations of the Cross.

Q. What did St. Leonard do for the promotion of this devotion?

A. With the permission of Pope Benedict XIV. he instituted a Confraternity of pious persons, giving them the title of "*Lovers of Jesus and Mary*," who undertook to visit in procession the Stations of the Cross raised within the Coliseum, and also induce others to join in a devotion so holy and so acceptable to Our Lord.

Q. What did he do in favour of this Confraternity?

A. He published a book, containing its Rules, and the prayers to be said; he intended to build an oratory for its members, but death prevented him from fulfilling this intention. However, Benedict XIV. caused one to be erected near the Church of SS. Cosmas and Damian, in Campo Vaccino; and also, in order to provide for the well-being of the Confraternity, he appointed that the women should assemble in the Church of the Martyrs, and the men in the oratory, and gave them, for their spiritual director, the Father Guardian for the

time being of the Convent of St. Bonaventure, which is near the Coliseum. He also, four years afterwards, in 1754, promoted the Association of St. Leonard to the rank of an Archconfraternity, with the power of aggregating branch Associations in other parts of the world, and of admitting them to share in its privileges and Indulgences, under certain conditions.

Q. Have "*the Lovers of Jesus and Mary*" been faithful to their pious institution?

A. Yes; they have, ever since the year of their institution, 27th of December, 1750, until recent spoliations and robberies in the Eternal City. Every Sunday and Friday afternoon the men used to assemble in their oratory, in the Campo Vaccino, and the women in the Church of SS. Cosmas and Damian, repairing thence, in procession, to the half-ruined amphitheatre, praying and singing hymns.

Q. What happened on their arrival in that holy place?

A. A Franciscan Father from the Convent of St. Bonaventure came down, and

preached to them a short and touching sermon on the Passion of Jesus Christ; then the members, headed by their Cardinal Director, who bore uplifted a large Cross, moved from Station to Station, reciting the prayers and singing most plaintive stanzas, composed by St. Leonard for these occasions.

Q. And do you mean to say that these impressive ceremonies have ceased to exist?

A. Yes. For all these sweet devotions have now been abolished by the Italian Government. The Stations of the Cross have been thrown down in the interest of profane works. The destruction of the oratory also, in Campo Vaccino, was decreed three years ago, to make way for excavations in the Forum.

Q. What is our duty at the sight of these acts of sacrilege?

A. It is to make fervent acts of reparation, by frequently and devoutly making the Stations of the Cross. And as now in our gloomy days the enemies of Jesus

crucified are trying to destroy both religious and civil society, trampling under foot all divine and human right, all order and justice in the world, it is our duty to save the world by promoting everywhere that loving memorial of our crucified Lord, the devotion of the Way of the Cross.

## CHAPTER VIII.

### MOTIVES FOR PRACTISING THE HOLY WAY OF THE CROSS.

Q. WHAT are the motives that should induce us frequently to practise the Stations, and to think upon the Passion of Jesus?

A. They are several. The first is that this devotion is greatly pleasing to the sacred and loving Heart of Jesus.

Q. How do you know this?

A. Because Jesus Himself has declared, by several revelations, that no devotion is more pleasing to Him than that which we have to His Passion and Death.

Q. Can you mention a few of these revelations?

A. Yes, certainly. 1st, Our dear Lord revealed to St. Gertrude, that, as often as anyone should, with devotion, look upon a Crucifix, so often should he be amorously looked upon by the benign mercy of God. (Blessed Louis of Blois.)

2nd, Our Lord one day assured one of His servants that nothing was more pleasing to Him, than to see us devoutly performing the Stations of the Holy Way of the Cross. (Blessed Louis of Blois.)

3rd, Another author says that a certain person, ardently desiring to know by what devotions he might best please Almighty God, Our Saviour, with a Cross upon His shoulders, appeared to him, and said: "My son, you cannot offer any devotion more pleasing to Me than to help Me in carrying this My most heavy Cross. Frequently make the Stations, and be sure you will be giving great consolation to My Divine Heart" (Specul. Exempl. Dist. 9, exempl. 158).

4th, St. Mary Magdalen, having begged of Our Lord to make known to her by what exercise she might become the more agreeable to Him, Our Saviour sent her an Angel with a Cross in his hand, which he placed at the door of her cell, into which she had retired, telling her that she should ever have that Cross before her eyes, and continually meditate upon the mysteries that were wrought upon it; which she did afterwards till the end of her life.

5th, When St. Bridget was very young Jesus appeared to her, nailed to the Cross, and quite covered with blood; and from that time the Passion of the Son of God became the subject of her daily meditations.

6th, We read in the life of St. Eusebia, of Rome, that she had a very great devotion to the Stations of the Cross. One day Our Lord appeared to her and said: Listen, my daughter; wilt thou rejoice my Heart, acquire great merits in this life and an immense glory in the next? Practise the Stations of the Way of the Cross every day."

heavenly devotion, the royal Way of the Cross, which she herself, the Queen of Heaven, had invented.

Q. Can you mention a fourth motive to make us love this pious exercise?

A. Yes. Because it also gives great satisfaction to our own heart. For we know that by this devotion we make amends, as much as lies in our power, for the insults and injuries offered to Jesus on the Cross, and for all the offences He daily receives in His most Holy Sacrament of love.

Q. Have not the Apostles also recommended this devotion?

A. They have; for Peter and Paul and the rest of the Apostles, by their examples and writings, have preached unto us the importance and the necessity of frequently thinking upon the Passion of Jesus. St. Paul says: "With Christ I am nailed to the Cross" (Gal. ii. 19). Further on: "God forbid that I should glory, save in the Cross of Our Lord Jesus Christ, by whom the world is crucified to me, and I to the

(Matt. xvi. 24, Mark viii. 34, Luke ix. 23): "Whosoever doth not carry his cross, and come after Me, cannot be My disciple" (Luke xiv. 27). Now, it is by the devotion of the Stations that we take up our cross, deny ourselves, and follow Jesus.

Q. Did not even our Saviour carry His Five Wounds with Him into heaven, and why?

A. He did, in order to have the marks of His Passion before His eyes for all eternity.

Q. What is the third motive for practising this devotion?

A. It is that it also gives great satisfaction to the heart of Mary, the Mother of Jesus. For her tender and affectionate heart continually meditated upon the bitter sufferings of her Divine Son, as Simeon the prophet said to her: "Thy own soul a sword shall pierce" (Luke ii. 35). Her generous heart will obtain of Jesus a great share in the joys and consolations which she herself felt in this most holy exercise, for all those that follow her in that

heavenly devotion, the royal Way of the Cross, which she herself, the Queen of Heaven, had invented.

Q. Can you mention a fourth motive to make us love this pious exercise?

A. Yes. Because it also gives great satisfaction to our own heart. For we know that by this devotion we make amends, as much as lies in our power, for the insults and injuries offered to Jesus on the Cross, and for all the offences He daily receives in His most Holy Sacrament of love.

Q. Have not the Apostles also recommended this devotion?

A. They have; for Peter and Paul and the rest of the Apostles, by their examples and writings, have preached unto us the importance and the necessity of frequently thinking upon the Passion of Jesus. St. Paul says: "With Christ I am nailed to the Cross" (Gal. ii. 19). Further on: "God forbid that I should glory, save in the Cross of Our Lord Jesus Christ, by whom the world is crucified to me, and I to the

world" (Gal. vi. 14). "Let us go forth, therefore, to Him without the camp, bearing His reproach" (Heb. xiii. 13); that is, bearing His Cross, being willing to suffer with Christ, to follow Him, even to death, if we desire to partake of the benefit of His sufferings for man's redemption.

Q. Is there no fifth motive for practising the Stations of the Cross?

A. There is; namely, their many Fruits and Indulgences, which are treated of in the two following chapters.

## CHAPTER IX.

### FRUITS AND ADVANTAGES OF THIS PIOUS EXERCISE.

Q. WHAT are the fruits and advantages of this pious exercise?

A. They are the following: it dispels the darkness of our intellect, enlightens us in such a manner as to make us judge and esteem things as they really are, and teaches us that our greatest and only happiness consists in esteeming, loving, and seeking

that which the world despises, hates and abhors.

Q. What did St. Bonaventure say about the fruit of this great devotion?

A. He said: "No practice of devotion produces more notable fruit of Sanctification than the devout remembrance of Our Redeemer's Passion; for it renders man not angelic merely, but divine" (Stim. Divin. Amor., p. 1, c. 1). Such devout remembrance being the special and sole object of this exercise, all who earnestly practise it may hope to gain those fruits of piety of which the holy Franciscan speaks.

Q. What does Benedict XIV. say in his Decree, '*Cum tanta sit*' (30th August, 1741), with regard to this devotion?

A. The illustrious Pontiff says: "The serious meditation or consideration upon the Passion, Cross, and Death of Our Blessed Redeemer, is the most powerful means to heal the wounds of our soul, to purify our hearts, and inflame them with Divine love."

Q. It is, then, advantageous to know

well and frequently to practise the holy Way of the Cross?

A. It is. 1st, For the just to advance in virtue and love of God; 2ndly, For sinners to hate their sins, and to be converted; and 3rdly, For the tepid to change their conduct and to become fervent.

Q. Tell me the great advantage the just derive from the practice of the Way of the Cross?

A. This practice becomes for them a source of unspeakable joy and sweetness, which comforts and supports them in the various trials and tribulations which they meet with in the path of perfection and the love of God.

Q. What other advantage do they find in this holy Exercise?

A. By following Jesus on the way of His sufferings, from Pilate's house to Calvary, by meditation, and the touching prayers that are said at each Station; their souls are filled with holy thoughts and pious feelings, and their devotion becomes a most sweet and delightful occupation.

Q. What is the third advantage?

A. Our dear Lord, appearing to a holy person, promised them every blessing during life; He will appear to them at the moment of death, assist them in their last agony, protect them from all temptations of hell, and conduct them into the place of eternal rest (Blessed John Taulere).

Q. Do you know of any other advantage?

A. Yes, I do. Blessed Albert the Great says that we deserve and gain more by one thought upon the Passion of Jesus, and by fervently practising once the Stations of the Cross, than by fasting every Friday of the year upon bread and water, by the severest penances and mortifications we can inflict upon ourselves, or by reciting all the prayers of the psalter.

Q. Can you mention other advantages the just draw from this devotion?

A. Yes. It is for them a most powerful means of obtaining a victory over their passions, of overcoming the world, and of arriving at the highest perfection.

Q. Is there any other advantage you can think of?

A. There is. The frequent practice of the Stations of the Cross gives to the just a great horror of sin, for which Jesus suffered such cruel sorrows; it gives them a great fear of committing sin again, and of thus renewing, in a certain manner, His dreadful torments; it makes them like unto Him, and gives them a love for humility and abjection, patience in their crosses and trials, and makes them think only of heaven.

Q. What blessings did the Saints find in this holy practice?

A. They found in it the contempt of the world and of themselves, the spirit of penance and mortification, zeal for the glory of God, and the salvation of their neighbour.

Q. Are these happy results always to be found in the Stations of the holy Way of the Cross?

A. They are, most infallibly, by all those who practise them with the required dispositions (see Chap. XI.).

Q. Is the holy Exercise of the Way of the Cross also advantageous to sinners?

A. Yes; because it is for them a means of obtaining the grace of a sincere conversion and a real change of life.

Q. What is the cause why so many people are living in the state of sin and in continual danger of losing their soul for all eternity?

A. The reason is, because there are very few that consider in the heart and meditate upon the infinite sufferings by which the Son of God has redeemed us from the slavery of the devil.

Q. The meditation upon the Passion of Jesus, or the Exercise of the holy Way of the Cross, makes, then, a great and favourable impression upon sinners?

A. Undoubtedly it does.

Q. How does this happen?

A. When sinners see in the Stations the enormity of sin, the terrible punishment sin deserves, the value of their soul, the extent of the loss, and the justice of God; when they consider the goodness of God

in sacrificing His Divine Son, and when they behold that Son, naked, bruised, and covered with blood and wounds for their sake, their hearts will be touched, and moved with compassion and sorrow; they will be converted, changed, and compelled to return sincerely to God; they will triumph over the seductions and temptations of the world, the devil, and the flesh; they will renounce and deny themselves, enrich and beautify their souls with virtue.

Q. What are the principal virtues we ought to learn from the Stations of the Cross?

A. They are the following:

1st, The love of our neighbour, considering Jesus suffering so fearfully, and dying so horrible a death on the Cross for the love and salvation of man. "He loved us unto the end" (John xiii. 1). "Greater love than this no man hath, that a man lay down his life for his friends" (*Ibid.* xv. 13.)

2nd, Patience in our daily tribulations and sufferings, trials and difficulties, pains

and contradictions, seeing Jesus most patient in His tribulations and trials, suffering with unalterable and serenest patience and silence all insults and mockeries, blows, and pains. "I, as a deaf man, heard not; and, as a dumb man, not opening his mouth" (Ps. xxxvii. 14).

3rd, Forgiveness of our enemies in all cases, seeing Jesus, in the bitterest torments, forgiving His murderers, and even praying for them: "Father, forgive them, for they know not what they do" (Luke xxiii. 34).

4th, Deep and sincere humility, seeing that Jesus, in each Station, humbleth Himself to punish our pride and ambition—alloweth Himself to be made the form of a servant, trampled upon by all. "Learn of Me, because I am humble of heart" (Matt. ix. 29).

5th, Full and entire obedience to our parents, superiors, and masters, considering Jesus obedient to His executioners on the Way of the Cross up to the very top of Calvary. "He became obedient unto

death—even to the death of the Cross" (Phil. ii. 8).

A. Is this devotion also useful to the souls that are tepid and lukewarm in God's service?

A. It certainly is, for the contemplation of the sufferings of Jesus will move them with the deepest compassion, make them hate their deplorable state, kindle in their hearts more fervent love for God, and make them daily die to themselves, that they may live with Jesus throughout all eternity in heaven.

Q. The Way of the Cross is, then, the Way to heaven?

A. Yes, it is. If anyone wishes to avoid hell, and to go to heaven, this is the way, let him walk in it, and go not aside, neither to the right hand nor to the left; let him follow his Divine Saviour, and he will never fall into the darkness of sin, but arrive at the sweet light of eternal life, for Jesus says: "He that followeth Me, walketh not in darkness, but shall have the light of life" (John viii. 12).

## CHAPTER X.

### INDULGENCES OF THE STATIONS OF THE CROSS.

Q. WHAT Indulgences are granted to the Stations?

A. They are so extraordinary, abundant and extensive, that they surpass in number all those that ever have been granted to any practice of piety whatever, for it is certain they are the very same as those that were at different times, by different Popes, granted to the Holy Way of the Cross of Jerusalem, including, moreover, all the *Indulgences* that ever were granted for visiting any of the places that have been sanctified by the presence or sufferings of Jesus in the Holy Land (Innocent XI., 5th of September, 1686; Congr. Cardin., 16th of July, 1694, confirmed by Pope Innocent XII., 27th of same month; Ferraris, De Indulg., Art. V. Nos. 24 and 58).

Q. Are there not, in the Holy Land, other places of lesser importance to which partial Indulgences have been granted?

A. There are ; and the number of these places is so great as almost to be incalculable (Ferraris, De Indulg., Art. V. No. 8).

Q. By performing the Stations of the Cross, can you gain more than one Plenary and more than one Partial Indulgence?

A. I can gain a Plenary Indulgence for myself, and a great many plenary and partial ones for the souls in Purgatory, according to my intentions.

Q. How do you know this?

A. As I can gain only one Plenary Indulgence for myself by making the Stations of the Cross, and knowing the great number of Plenary Indulgences that have been attached to the different Stations, I conclude that the Sovereign Pontiffs, by extending to the Stations all the Indulgences of the Holy Land, had especially in view the relief of the souls in Purgatory, as Pope Benedict XIII. gives us to understand, by making them all applicable to these suffering souls.

Q. We can, then, be of great help to the

suffering souls in Purgatory by performing the Stations of the Cross for them?

A. We can. Therefore, when you perform these devotions, apply one Plenary Indulgence to yourself, and all the others to the souls in Purgatory; and, by thus practising this holy exercise, you will deliver a great many souls out of their place of expiation, and give them a throne in heaven.

Q. When is this application to be made?

A. It is to be made before beginning the Stations. Often the intention alone is wanting.

Q. We should, then, frequently perform the Stations for the deceased souls?

A. Yes; we should do so for the souls of our poor father and mother, sister or brother, friend or benefactor, who suffer, perhaps, on our account, in the flames of Purgatory.

Q. Is there any advantage to ourselves in making the Stations of the Cross for the faithful departed?

A. There is. By delivering the souls from Purgatory, we are almost sure of not falling into hell ourselves. The souls we shall thus have relieved, or delivered, will pray for us, and render unto us a hundred-fold for what we shall have rendered unto them.

Q. Is it a work of mercy to make the Stations of the Cross for the souls in Purgatory?

A. It is. By it we perform almost every work of mercy. It is indeed consoling the afflicted, and assisting the sick; it is visiting the prisoners, freeing them, or relieving them from the weight of their chains; it is exercising hospitality, by introducing these children of God into the happy house of their Heavenly Father. It is, moreover, clothing the souls with the mantle of immortal glory.

Q. Is the gaining of the Indulgences of the Stations for the souls in Purgatory pleasing to the Eternal Father?

A. It is most pleasing to the Eternal Father; for by gaining these Indulgences

for the souls, and by delivering them out of Purgatory, we give Him an increase of glory, the greatest, perhaps, He is capable of receiving; because we give Him souls whom He loves, and who will glorify Him, and sing His mercies for all eternity.

Q. Is it also pleasing to Our Lord Jesus Christ?

A. Certainly it is; for the Indulgences of the Stations of the Cross are the fruit of His Sacred Blood, of His Sufferings and Death. He has, with the greatest pains and sacrifices, gathered together these immense treasures for His children, and it is His desire we should frequently apply them to the suffering souls in Purgatory.

Q. Is it also pleasing to the Holy Ghost?

A. Undoubtedly, for He loves these souls whom He has sanctified in Baptism, Confirmation, and in the other Sacraments, and He most ardently desires their deliverance.

Q. Is it not likewise the intention of the Church that we should frequently gain

the Indulgences of the Holy Stations for the faithful departed?

A. It is, and for this reason she has made the Indulgences applicable to the souls in Purgatory.

Q. How often in the day can you gain these Indulgences?

A. Each time I devoutly perform the Stations of the Cross. Even several times a day, I may gain all the Indulgences which have ever been granted by Popes to the faithful who visit in person the sacred places in Jerusalem, provided I fulfil each time all the conditions which are explained in the following chapter (Raccolta, Ferraris, De Indulg.).

## CHAPTER XI.

### CONDITIONS FOR GAINING THESE INDULGENCES.

Q. HOW many and what are the conditions to be observed in order to gain all

the Indulgences of the Holy Stations of the Cross?

A. Three conditions are to be observed. The first is, to be in a state of grace, or to be without mortal sin.

Q. But what if anyone should be in a state of mortal sin?

A. Such a one cannot apply the Indulgences to himself, but he can gain them all for the souls in Purgatory. Moreover, if he performs this pious exercise with a desire of changing his life, he can obtain for himself, as experience shows, the grace of a sincere conversion.

Q. What is the second condition?

A. It is to visit the fourteen Stations in succession, one after the other, without interruption (Pius IX., 22nd of January, 1858). Yet, a little or short interruption—for instance, to hear Holy Mass, to go to Confession, or receive Holy Communion, and to complete the remaining Stations afterwards—would not prevent anyone from gaining the Indulgences, as there is no moral interruption, nor turning towards

acts which are incompatible with religion (Sacr. Congr., 16th of December, 1760).

Q. Would you gain the Indulgences if you did not complete the Stations?

A. No: for I cannot gain a Plenary Indulgence at one or other Station without visiting them all (Sacr. Congr., 3rd of August, 1842).

Q. What is the third condition?

A. The third condition to be observed is, devoutly to meditate upon the Passion of Jesus.

Q. Is it not necessary then to go to Confession and Communion in order to gain the Indulgences of the Stations?

A. No; as I have said before, it is sufficient to be in a state of grace.

Q. Is it necessary to kneel before each Station?

A. No; but it is a pious custom.

Q. Is it necessary to read the Stations out of a book?

A. No; so that unlearned people may gain the Indulgences as well as the learned.

Q. When persons cannot read, what are they to do?

A. They may and can gain the Indulgences, provided at each Station they endeavour, according to their ability, to think a little upon the mysteries of the fourteen Stations. The Congregation of Indulgences has moreover recommended, without, however, obliging them to say, one 'Our Father,' and one 'Hail Mary,' and an act of contrition at each Station, according to the usual custom (16th of February, 1839).

Q. Is it necessary to meditate upon each mystery that is represented at each Station?

A. This is necessary; for Pope Innocent XII. granted the Indulgences only to those persons who would visit and meditate upon such Stations as are similar to those of Jerusalem. Benedict XIV. confirmed this decree (*Cum Tanta*). Clement XII. commanded that there should be erected fourteen Stations, in the usual manner, and practised as they are practised in the Order of the Friars Minor of the Observ-

ance. Hence, it is not sufficient to meditate upon the Passion in general, or upon one or other circumstance of it, as the flagellation, the crowning with thorns, or Jesus before Caiphas and Herod, but upon the fourteen Stations that are generally known to the faithful, and have been approved by the Church (Decr., 16th of February, 1839).

These Stations will be given in the XVIII. and XIX. Chapters.

The pictures must represent the mysteries of these fourteen Stations. Other representations are not allowed; no Indulgence can be gained at them (16th of February, 1859).

Q. How long should we meditate before each Station?

A. A brief reflection suffices (Sacr. Congr. of Indulg., 22nd of September, 1829, and 7th of April, 1831).

Q. Are you obliged to say one 'Our Father,' and one 'Hail Mary,' at each Station; or six 'Our Fathers' and 'Hail Marys' at the end?

A. No; there is no obligation, no determined prayer to be said. Still, it is a pious custom to say some prayers before, during, and at the end of the Stations; but they are not required for gaining the Indulgences. The only conditions are, to meditate upon the Passion of Jesus, and to walk from one Station to another (Benedict XIII., 3rd of March, 1726; Clement XII., 16th of January, 1731; Sacr. Congr., 3rd of April, 1731; Benedict XIV., 30th of August, 1741; Sacr. Congr. of Indulg., 10th of May, 1742, and 2nd of June, 1838). Hence the 'We adore Thee, O Christ,' 'Our Father,' 'Hail Mary,' 'Have mercy on us,' etc., is only a praiseworthy custom, introduced by some pious persons.

Q. Are the prayers and ceremonies of the Stations, which you find in your Prayer-book, sufficient to gain the Indulgences?

A. Yes, certainly; for they have been made to help pious souls in performing this holy exercise.

Q. How can the sick, people at sea, and in general, persons legitimately pre-

vented from visiting the Stations, gain the Indulgences?

A. All these people can gain all the Indulgences by performing the prescribed devotions before a Crucifix blessed for that purpose (26th of January, 1773). (See Chap. V.)

Q. What do you mean by people who are legitimately prevented?

A. By these I mean persons who are travelling, or living in country places far away from church or chapel where Stations are erected; the sick and the aged, the infirm and prisoners. I mean, also, Priests or religious whose occupations are manifold, or people who for serious reasons cannot go to church (Maurel).

Q. What are such persons to do before such a Crucifix, if they wish to gain the Indulgences?

A. These persons must hold that holy Crucifix in their hands, kneel, sit, or stand before it according to their ability, and, with contrition and devotion, say before it one 'Our Father' and 'Hail Mary,' and

'Glory be to the Father,' for each Station, five more in memory of the Five Wounds of Our Lord, and one for the intention of the Sovereign Pontiff (Raccolta, Decree, 8th of August, 1859). No meditation on the Passion is required. This concession was made by Pope Clement XIV. (26th of January, 1773). (See also Chap. V.) These prayers, twenty 'Our Fathers,' and twenty 'Hail Marys,' and twenty 'Glory be to the Fathers,' etc., should be said in succession, without interruption.

Q. Can these persons gain the Indulgences of the Stations when the impediment ceases?

A. No. When the impediment ceases, the privilege also ceases, or is suspended. Whenever these persons can easily go to church, and perform there the Stations of the Cross, they cannot gain the Indulgences before their blessed Crucifix, because the concession has been made only for persons who are legitimately prevented from visiting the Stations in a church or chapel. By 'legitimate impediment' is to be under-

stood a moral impossibility, such as people suppose to exist for not going to Mass on a Sunday, or day of obligation, or for not fasting on a fasting day.

Q. Can people who have such a Crucifix, and are in one or other of the above situations, give it, or lend it to others in similar circumstances, in order to enable them to gain the Indulgences of the Stations?

A. They cannot without a special faculty. That Crucifix, blessed on purpose for them, cannot be sold, or given away, or lent for the above purpose. When it has been blessed for, and used by, one person, it cannot be used by anybody else unless it receives a new blessing (Congr. Indulg., 1824).

Q. What other favour has been attached to such a privileged Crucifix?

A. Our Holy Father, Pope Pius VII., grants a Plenary Indulgence to the person who, possessing such a Crucifix blessed for the Stations, and being at the moment of death, shall hold it in his hand, or have it before his eyes, and pronounce with his lips,

or, if unable, with his heart, the holy Names of Jesus and Mary.

## CHAPTER XII.

### MANNER OF PERFORMING THE WAY OF THE CROSS.

Q. HOW many ways are there of performing the Stations, and what are they?

A. There are two ways—*solemnly* and *privately*.

Q. When do we perform the Stations *solemnly?*

A. When we perform them processionally, with all the people in the church, and the Priest presiding.

Q. And when *privately?*

A. When I visit the Stations by myself, without anyone joining me in my devotion.

Q. How are the Stations performed *solemnly?*

A. It is in this manner: a large Crucifix,

to which are attached the instruments of the Passion, is prepared in the sacristy; a procession of Priests and acolytes is formed, and, when the time arrives, they all walk slowly, modestly, and piously to the sanctuary, preceded by the Crucifix between two acolytes with lighted candles.

Q. What is done when they have come into the sanctuary?

A. When they arrive in the sanctuary, all kneel down, so likewise do the people; and whilst the Priest, kneeling before the Blessed Sacrament, says the preparatory prayer, all should join in this with their whole heart, exciting in themselves acts of humility and contrition, of confidence and fervour.

Q. What is done after this preparation?

A. After this, all rise, and the procession, preceded by the large Crucifix, and followed by the officiating Priest, walks slowly to the first Station, while the choir is singing one or two verses of the *Stabat Mater*.

Q. When arrived at the first Station, what is done there?

A. All stand still and look at that Station. The Priest says: *We adore Thee, O Christ, and bless Thee.* At these words all genuflect on one knee and answer: *Because by Thy Holy Cross Thou hast redeemed the world.* Then all listen attentively to the short meditation on the Passion read by the Priest; after which, the Priest, kneeling, says one 'Our Father,' one 'Hail, Mary,' and 'Glory be to the Father,' to which prayers all the people, kneeling, should answer.

Q. What is done after this?

A. All rise, and the procession walks slowly to the second Station, whilst the choir sings a verse of the *Stabat Mater.* And thus from one Station to another, doing before each the same as before the first.

Q. Are all the people to follow the procession from one Station to another?

A. They should do so. But when the place is small, or when there is a multitude

of people, and on this account you cannot follow the procession, or go from one Station to another, then it is sufficient to make a slight movement, and turn yourself towards the respective Station (Decrees, 30th of September, 1837, and 26th of February, 1841).

Q. What is done after the fourteenth Station?

A. The procession returns to the sanctuary, the people turning towards it from their places at the same time. Then all kneel before the feet of Jesus Christ on the Altar, and thank Him for the good affections He has given them during the holy Exercise, offer Him a few resolutions, and promise Him, with the assistance of His grace, always to put them into practice.

Q. What order do you follow when you make Stations privately?

A. I follow in all the same beautiful method as above, when solemnly practised, not forgetting, before commencing, to go and kneel before the Blessed Sacrament, to ask of Our Lord, through the interces-

sion of the Mother of Sorrows, the grace to render this holy Exercise profitable to myself, and to the poor souls in Purgatory. I will apply a Plenary Indulgence to myself, and determine the names of the souls for which I intend to gain all the other Indulgences, plenary as well as partial.

Q. If there be in a church a nave, and side aisles, in which the Stations are placed, can you perform them privately, and gain the Indulgences from the Nave, or the middle passage of the church?

A. Yes; provided I move; and stand, or kneel, before each Station in succession (Maurel).

Q. Is there any advantage in performing the Stations privately?

A. Yes; because then I can say any prayer of my own choice, and spend at each Station as much time in pious meditation as I like, according to my fervour and devotion.

## CHAPTER XIII.

### TIME OF PERFORMING THE STATIONS OF THE CROSS.

Q. HAS any particular time been fixed for performing this holy exercise?

A. No; and although *Friday*, being the day on which our divine Saviour really made this sorrowful way, seems to be preferred for this holy practice, yet I can perform it and gain the Indulgences on any other day, and even several times in the twenty-four hours, by day or by night (Sacr. Congr., 1st of March, 1819).

Q. Is there not a privileged time or month for making the Stations of the Cross?

A. As it is certain that Our Blessed Lord suffered and died on a *Friday* in the month of March, the *Fridays* of this month are therefore privileged. Hence, I see these devotions solemnly practised every *Friday* during this month, which is the time of Lent, in this and almost all the churches of the world, to commemorate

and to deplore all that Jesus Christ has suffered for our sake.

Q. Is there not a particular day on which this devotion may easily be practised?

A. Yes. For the greater convenience of the people, and consolation of Priests, who meet their flock every Sunday, this day may be taken for the holy practice of the Stations of the Cross. It would be most edifying and very beneficial, both to the Priest and the faithful, to have one Sunday evening in each month singled out for this holy Exercise. It would, indeed, bring down upon all many graces and blessings. It is, moreover, in accordance with the wish of Pope Benedict XIV., the great lover and promoter of this devotion; it is also the advice of St. Leonard of Port Maurice, who may justly be styled *the Saint of the Way of Sorrows.*

This holy Franciscan says, that during his missions he sometimes found parishes where the Stations were practised every Sunday; and the faithful there, moved with

6—2

compassion at Christ's sufferings for sinful men, prayed fervently at each Station to be preserved from mortal sin, and made a firm resolution to avoid it for the future.

In another place he says, that a pious and learned Priest wrote to him and said, that after having performed the Stations of the Cross several times with his parishioners, in order to obtain rain in time of great drought, this devotion was so agreeable in the sight of God, that their request was almost immediately granted, and that other distant parishes had obtained the same blessings by the same means.

Another worthy Priest affirms, that since the erection of the Stations of the Cross, his parish had entirely changed for the better, and had become more Christian.

St. Leonard further asserts, that several parish Priests declared that the Stations of the Cross, and the meditation upon what Jesus had suffered for our sake, made such an impression upon his parishioners, that many, after having performed this

beautiful devotion, began an entirely new life, and persevered in the service of God until death, owing to this devotion. Thus some were seen to despise the false joys of the world, others to avoid the houses of drunkenness and debauch, others to keep away from bad company, and to sanctify the day of the Lord in a most edifying manner.

Finally, the Saint concludes and says, that many parish Priests, who practised the Stations on a Sunday evening with their parishioners, had felt such consolation, that they often were compelled to cry out with tears in their eyes: 'Oh, what an excellent devotion is this! What good things it has wrought in my parish! Oh, what mortifications and virtues are practised now! The odour of their good example is doing marvellous things. Oh, what a wonderful change in the conduct of many! What shall I render to the Lord for all the things that He hath rendered to me?' (Ps. cxv. 12.)

Q. Can you make the Stations any time in the day?

A. No, I must choose an opportune hour; for I am not allowed to perform these devotions privately while a solemnity is going on in the church, or while it is full of people; for instance, during the Holy Sacrifice of the Mass, during the sermon, or during Benediction; for this would be a cause of distraction to the other faithful.

Q. Will you be alone in performing the Stations every Sunday or every day?

A. No; for I shall have with me thousands of holy Religious, who daily in their convents and monasteries are performing this beautiful Exercise. I shall have with me thousands of pious and fervent souls in the world, who perform them daily for themselves and for the souls in Purgatory.

## CHAPTER XIV.

### END OF THIS DEVOTION.

Q. WHAT is the principal end of this devotion?

A. The reformation of our conduct.

Q. How will you obtain this?

A. If, each time I perform the Stations, I conceive a great horror of sin, and a great love of sufferings.

Q. How will you obtain the first?

A. I shall obtain a great horror of sin, if at each Station I make an act of contrition with the utmost fervour of my heart, detesting sin more than any possible evil, and making a good resolution rather to die than ever commit it again.

Q. What other means will you make use of the better to obtain this end?

A. For this purpose, at one Station I will make a resolution to mortify my eyes, at another to mortify my tongue, and so forth with regard to all my senses. I will at least make a resolution patiently to bear the crosses and trials Our Lord will be pleased to send me, which crosses and trials are nothing compared to what He suffered for me.

Q. What else will you do at each Station for the same purpose?

A. I will compare myself to my Divine

Saviour, remember His sufferings, excite in my heart the liveliest contrition, and, lifting up my heart to Him, I will say: 'O my Jesus! I am so comfortably clothed and so dissatisfied with poor things, and Thou, O Lord! art naked, covered with blood and wounds; I am in pleasures and delights, and Thou art in sufferings and torments. Oh, what a contrast between Thee and me! I am so proud, and Thou art so humble; I am so impatient, and Thou art so meek; I indulge in sensualities, and Thou art in most cruel pains and afflictions. O Jesus! how much Thou hast suffered for me!' And this will be sufficient, with God's grace, to move my heart to the greatest sorrow for my sins.

Q. And how will you obtain, by this devotion, the love of sufferings?

A. By repudiating the idea that I can be happy here with the world and hereafter with God; by considering that Jesus, my divine Saviour, the Blessed Virgin Mary, and all the Martyrs, have gone through the Way of the Cross. They all

have suffered a great deal in order to arrive at the crown of martyrdom. I, too, will follow Jesus on the Holy Way of the Cross.

## CHAPTER XV.

### CONCLUSION AND ADVICE.

Q. WHAT do you conclude from the reading of this little treatise on the Way of Sorrows?

A. Having seen in it the excellence, the importance, the necessity of the holy Stations of the Cross; having learned now the immense blessings they pour down, both upon the just and upon the sinner, in life, in death, and in eternity; I conclude, and say that I will thank God Almighty, with lively feelings of love and gratitude, for the erection of the Holy Stations of the Cross in this parish, and that daily, or at least frequently, I will perform these holy devotions. Moreover, that henceforth my dearest and sweetest practice shall be the holy exercise of the Stations of the

Cross; that in it I will place all my affections, all my consolations, and all my glory, so that I shall say, with the great lover of the Cross, St. Paul: 'God forbid that I should glory, save in the Cross of Our Lord Jesus Christ' (Gal. vi. 14). 'I judge not myself to know anything among you, but Jesus Christ; and Him crucified' (1 Cor. ii. 2). I will frequently say: 'O my soul! take to heart the sufferings and death of thy Divine Redeemer, and become now at least penetrated with the great and salutary reflection—Jesus suffered for thy sins.'

I will arise, and I will become a more faithful and a more pious Christian. I will gratefully receive all the gifts which my dear Jesus bestows upon me in such abundance, and firmly support the difficulties and pains of my state of life, in the firm hope that His love will one day turn them for me into joy. And if my courage at any time fails, I will look on Him, my divine Redeemer, and Model; and then I shall learn in confusion how much His

pains and sufferings exceeded mine. By sufferings He entered into His glory, and by sufferings alone shall I be able to arrive at a like glory.

Q. What else will you do to please your kind Saviour?

A. At each Station I will entertain myself with Him, and consider well what He took upon Himself for my deliverance. I will follow His sufferings in silent contemplation, and penetrate my soul with some fresh scene of the torments He endured. Thereby I shall imprint His holy image deeply on my soul.

Q. If you faithfully follow Jesus on the Way of the Cross, what reward would you expect from Him?

A. If I daily follow Jesus, and accompany Him on the Way of the Cross, I am sure to hear one day, at the moment of death, the same consoling words He addressed to the penitent thief, who was with Him on this sorrowful way: 'This day thou shalt be with me in Paradise' (Luke xxiii. 43).

Q. What advice would you give to a person who wishes frequently to perform the Stations of the Cross with piety and devotion?

A. To such a person I would give the following advice:

### ADVICE.

1. Before each Station, consider Our Lord as if He were now suffering.

2. Think that He has suffered for all mankind, but especially for you.

3. Often say before the Stations: 'It was my sins that made Jesus suffer so much.'

4. Frequently think of the circumstances of the Passion; as, for instance, Who suffers? It is Jesus who suffers; Jesus! What does He suffer? Whips—blows—and the Cross. For whom does He suffer? For all men—for me, a great sinner. Why does He suffer? That we may not eternally suffer in hell. Who is the cause of His sufferings? We, His children. When did He suffer? In the prime of life.

Where? At Jerusalem, which city He had overwhelmed with graces and favours. How did He suffer? With the greatest meekness, love, and patience.

5. Every day of your life, but particularly on *Fridays*, and during the most holy time of Lent, appointed by the Church for this practice, study the history of the Passion of Jesus.

## CHAPTER XVI.

### PRACTICAL METHOD OF BLESSING AND ERECTING THE STATIONS.

N.B. *The erection of the Stations of the Way of the Cross is a privilege of the Franciscans who are under the obedience of the Minister-General of the Observance. Their Superiors have an ordinary faculty, which they can delegate to others within the limits of their jurisdiction.*

1. THE fourteen pictures or paintings, representing the Passion of Jesus, and the

fourteen crosses, which necessarily must be of wood, and visible to all, should be prepared and placed on one or more tables, or against the communion rails, or against the walls, within the sanctuary, if possible.

2. A procession is then formed in the sacristy, in the usual manner; viz., a Cross-bearer between two acolytes, each carrying a lighted candle; then the boys, in surplices, two and two, follow; some one carrying the holy water with the sprinkle.

3. At the appointed time, the signal of starting is given, and all, having saluted the sacristy Crucifix, slowly and piously walk up to the Sanctuary with their hands joined, and followed by the officiating Priest in surplice, a violet stole, and, if convenient, for the sake of solemnity, a cope of the same colour. All genuflect there, and after this go to their seats in proper order, and sit down.

The Priest genuflects *in plano* at the foot of the Altar, then ascends to the *predella*, places himself at the Gospel-side, and

delivers an instruction on the excellence and utility of the devotion of the Stations of the Cross.

4. The instruction finished, all kneel down before the Altar; the Priest descends, genuflects on the lowest step of the Altar, and solemnly intones the *Veni Creator*, which the choir or assistants continue.

## HYMNUS.

Veni, Creator Spiritus;
Mentes tuorum visita;
Imple superna gratia,
Quæ tu creasti pectora.
Qui diceris Paraclitus,
Altissimi Donum Dei;
Fons vivus, Ignis, Charitas,
Et spiritalis Unctio.
Tu septiformis munere,
Digitus Paternæ dexteræ,
Tu rite promissum Patris,
Sermone ditans guttura.

Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis,
Virtute firmans perpeti.
Hostem repellas longius,
Pacemque dones protinus ;
Ductore sic te prævio,
Vitemus omne noxium.
Per te sciamus, da, Patrem,
Noscamus atque Filium ;
Teque utriusque Spiritum
Credamus omne tempore.
Deo Patri sit gloria
Ejusque soli Filio
Cum Spiritu Paraclito
Nunc et per omne sæculum.
R. Amen.

## TEMPORE PASCHALI.

Deo Patri sit gloria
Et Filio qui a mortuis
Surrexit, ac Paraclito
In sæculorum sæcula.
R. Amen.

*V.* Emitte Spiritum tuum et creabuntur;
*R.* Et renovabis faciem terræ.

*Oremus.*

Deus, qui corda fidelium Sancti Spiritus illustratione docuisti, da nobis in eodem Spiritu recta sapere, et ejus semper consolatione gaudere.

Defende quæsumus Domine, Beata Maria semper Virgine intercedente, populum istum (vel familiam istam), ab omni adversitate, et toto corde tibi prostratum (vel prostratam), ab hostium propitius tuere clementer insidiis.

Actiones nostras quæsumus Domine aspirando præveni, et adjuvando prosequere, ut cuncta nostra oratio et operatio a te semper incipiat, et per te cœpta finiatur. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat per omnia sæcula sæculorum.

*R.* Amen.

5. Here the Priest ascends the Altar steps, goes to the Epistle side, and, without any blessing of pictures (Sacr. Congr.

of Indulg., 21st June, 1879), commences the blessing of the Crosses. These are not necessarily to be blessed before being put in their proper places. The blessing of the Crosses is valid, whether it is done before or after their erection (Sacr. Congr. of Indulg., 21st of June, 1879).

## Blessing of the Crosses.

Said or sung :

6. *V*. Adjutorium nostrum in nomine Domini.

*R*. Qui fecit cœlum et terram.

*V*. Dominus vobiscum.

*R*. Et cum Spiritu tuo.

*Oremus.*

Rogamus Te, Domine sancte, Pater omnipotens, sempiterne Deus, ut digneris bene✠dicere hæc signa crucis tuæ, ut sint remedia salutaria generi humano ; sint soliditas fidei, bonorum operum profectus, et redemptio animarum ; sint solamen, et protectio, ac tutela contra sæva jacula

inimicorum. Per Christum Dominum nostrum.

*R.* Amen.

*Oremus.*

Bene✠dic Domine has Cruces, Quia per Crucem sanctam tuam eripuisti mundum a potestate dæmonum, et superasti Passione tua suggestorem peccati, qui gaudebat in prævaricatione primi hominis per ligni vetiti sumptionem. (*Tunc Sacerdos eas aspergens dicat.*) Sanctificentur ista crucis signa in nomine Patris, et Filii✠, et spiritus sancti, ut orantes, inclinantesque se propter Deum ante istas Cruces, inveniant sanitatem animæ et corporis. Per Christum Dominum nostrum.

R. Amen.

7. Here he chants the *Vexilla Regis*, during which there may be a procession, and the Stations carried round the Church, by fourteen pious men, chosen and prepared for the purpose. They should be decently dressed, and, if convenient, in cassock and surplice. The fourteenth

Station should be put in front, followed by the thirteenth, then the twelfth, and so forth.

*Hymnus.*

Vexilla Regis prodeunt,
  Fulget Crucis mysterium:
  Quæ vita mortem pertulit,
  Et morte vitam protulit.
Quæ vulnerata lanceæ
  Mucrone diro, criminum
  Ut nos lavaret sordibus,
  Manavit unda, et sanguine.
Impleta sunt, quæ concinit
  David fidele carmine,
  Dicendo nationibus:
  Regnavit a ligno Deus.
Arbor decora et fulgida,
  Ornata regis purpura,
  Electa digno stipite
  Tam sancta membra tangere.
Beata, cujus brachiis
  Pretium pependit sæculi,
  Statera facta corporis,
  Tulitque prædam tartari.

O crux, ave, spes unica,
Hoc Passionis tempore,
Piis adauge gratiam,
Reisque dele crimina.
Te, fons salutis Trinitas,
Collaudet omnis Spiritus:
Quibus crucis victoriam
Largiris, adde præmium.
*R.* Amen.

8. All having returned to the Altar, the Priest, in order to avoid confusion, exhorts the people to remain in their places; as in this case, to gain the Indulgences, it is sufficient to turn towards the different Stations, to listen to the Priest, and to meditate with him on the Passion of Jesus. After this, the procession starts in the same order as above, and proceeds to the Gospel-side, while the choir sings the first verse of the *Stabat Mater.* Approaching the place of the first Station, which represents "Jesus condemned to Death," the Priest, or one of his assistants, in surplice, if convenient, hangs the Station against the wall

in its appropriate place, viz., the first and the nearest to the altar. This done, the Priest reads the Meditation, and so on to the end, observing all that has been said in Chapter XII. (Manner of Performing the Stations). Then to the second place, and second Station, and so on to the last, observing before each what was observed before the first, and the choir singing one *stanza* of the *Stabat Mater* between the Stations, and the last two *stanzas* after the fourteenth Station.

The first seven Stations are placed at the Gospel-side (not of necessity, but according to a general pious practice—Sacr. Congr., 13th of March, 1837), and the seven others at the Epistle-side, and, if possible, facing each other, as shown in the following:

CHURCH DOOR.

| | | |
|---|---|---|
| VIII. Station | | VII. Station |
| IX. " | | VI. " |
| X. " | | V. " |
| XI. " | | IV. " |
| XII. " | | III. " |
| XIII. " | | II. " |
| XIV. " | | I. " |

HIGH ALTAR.

9. All being finished, the *Te Deum* is sung or read as follows :

Te Deum laudamus ; Te Dominum confitemur.

Te æternum Patrem omnis terra veneratur.

Tibi omnes angeli, Tibi cœli et universæ potestates :

Tibi cherubim et seraphim incessabili voce proclamant :

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth.

Pleni sunt cœli, et terra majestatis gloriæ tuæ.

Te gloriosus apostolorum chorus.

Te prophetarum laudabilis numerus.

Te martyrum candidatus laudat exercitus.

Te per orbem terrarum sancta confitetur ecclesia.

Patrem immensæ majestatis.

Venerandum tuum verum, et unicum Filium.

Sanctum quoque Paraclitum Spiritum.

Tu rex gloriæ, Christe.

Tu Patris sempiternus es Filius.

Tu ad liberandum suscepturus hominem, non horruisti virginis uterum.

Tu devicto mortis aculeo, aperuisti credentibus regna cœlorum.

Tu ad dexteram Dei sedes in gloria Patris.

Judex crederis esse venturus.

Te ergo, quæsumus, tuis famulis subveni, quos pretioso sanguine redemisti.

Æterna fac cum sanctis tuis in gloria numerari.

Salvum fac populum tuum, Domine, et benedic hæreditati tuæ.

Et rege eos, et extolle illos usque in æternum.

Per singulos dies benedicimus Te.

Et laudamus nomen tuum in sæculum, et in sæculum sæculi.

Dignare, Domine, die isto, sine peccato nos custodire.

Miserere nostri, Domine, miserere nostri.

Fiat misericordia tua, Domine, super nos, quemadmodum speravimus in Te.

In Te, Domine, speravi : non confundar in æternum.

*V.* Benedicamus Patrem, et Filium cum Sancto Spiritu.

*R.* Laudemus, et super exaltemus eum in sæcula.

*Oremus.*

Deus, cujus misericordiæ non est numerus, et bonitatis infinitus est thesaurus, piissimæ majestati tuæ pro collatis donis gratias agimus, tuam semper clementiam exorantes, ut qui petentibus postulata concedis, eosdem non deserens ad præmia futura disponas. Per Christum Dominum nostrum.

*R.* Amen.

Here the Priest blesses the people with the Cross, or, if allowed, gives benediction with the Blessed Sacrament in the usual manner.

If the Stations are to be erected in a convent of enclosed nuns, the blessing is done before the grates; and, an instruction upon the devotion having been given, the nuns themselves may hang the crosses in their proper places (Sacr. Congr., 3rd of April, 1731).

Blessed be Jesus Christ, carrying His Cross.

Blessed be Mary, accompanying Jesus to Mount Calvary. Amen.

## Formula

Ad fidem faciendum de erectione viæ Crucis.

F. N., Ordinis F. F. Minorum Recollectorum conventus.

N., Guardianus.

Omnibus has visuris Salutem in Domino.

Virtute præsentium fidem facimus et attestamur, quod die . . . . Mensis . . . . Anni . . . . de consensu Ordinarii et Parochi in scriptis, vi privilegiorum per summos Pontifices Ordini nostro seraphico concessorum, *Viam Crucis* seu *XIV. Calvariæ Stationes*, cum omnibus gratiis, privilegiis ac Indulgentiis, auctoritate, apostolica ipsis annexis, ab omnibus Christi fidelibus eas devote visitantibus, lucrandis, servatis de jure servandis, canonice erexerimus in . . . . per N.

In quorum fidem has litteras nostro chirographo ac conventus sigillo majori munivimus.

F. N.,
Qui supra.

Ex commissione erexi,
F. N.,
Qui supra.

Ita est,
N. N.,
Parochus loci.

## CHAPTER XVII.

### A FEW DECREES CONCERNING THE CANONICAL ERECTION OF THE STATIONS OF THE CROSS.

IT is a general rule that no one is allowed to bless and erect the Stations of the Cross in places where one of the Franciscans, under the obedience of the Minister-General of the Observance, can easily be procured to bless and erect them.

Pope Clement XII., on the 16th of

January, 1731, granted this privilege exclusively to the above-named Franciscans. Stations erected by anyone else are null and void, and without any Indulgence. Every Guardian of the Order has an ordinary faculty, which he can delegate to any one of his subjects, who must be a Priest and have faculties for hearing confessions or preaching.

Benedict XIV. confirmed this Decree of Clement XII., on the 16th of January, 1741, and granted to the said Franciscans the privilege of blessing and erecting the Stations in parish Churches, and in all other Churches, Chapels, and Oratories not belonging to their own Order, provided they obtain first the written consent and permission of the Bishop of the Diocese, of the parish Priest, or Superior of the place where the Stations are to be erected. Without this consent the erection of the Stations is null and void (31st of July, 1748, and 28th of August, 1752). The written consent of the parish Priest is no longer required (Sacr. Congr. of Indulg., 21st of June, 1878).

If the request of erecting the Stations is made in writing, and the Bishop and the Superior of the place give their consent by word of mouth, it is valid provided the letters of permission be signed soon afterwards.

Although it be desirable the request should be made in writing, yet its being made by word of mouth does not invalidate the erection of the Stations.

If the Stations have been canonically erected in a Church or Chapel, and no letters can be found to show the Bishop's authorization for such an erection, new letters ot institution or confirmation are to be obtained. No new erection is necessary. But if there be a doubt as to whether they have been duly and canonically erected, a new blessing and erection is required.

Any secular Priest, having received from the holy See the faculty of blessing and erecting the Stations, is to submit these faculties to the Bishop of his Diocese, even when not expressed in the said

faculties (Sacr. Congr., 5th of February, 1841), and have, moreover, both request and permission in writing for each erection (Sacr. Congr., 25th of September, 1841). This should be made and obtained as soon as possible, in order to prevent future doubts about their canonical erection (Sacr. Congr., 10th of February, 1844).

If the Stations of the Cross have been canonically blessed and erected in a Church, and the Stations or Crosses are to be renewed or changed, the Indulgences remain, unless the change be substantial (Sacr. Congr., 16th of December, 1760).

If the Stations and Crosses have been temporarily taken down and removed from the Church, people cannot gain the Indulgences by the exercise of this devotion in that Church, as if the Stations and Crosses were still there (Sacr. Congr., 16th of December, 1760). Neither can they gain the Indulgences by performing the Stations in that place where they have been removed to in the meantime, unless it belongs to the same Church (Sacr. Congr.).

If the Crosses or Pictures of the fourteen Stations are partly or altogether temporarily removed from their places, to be replaced again in the same Church and same places they have been taken from, the Indulgences remain, and no new blessing or erection is required (30th of January, and 20th of September, 1839; and 3rd of August, 1842).

The Crosses may be changed from one place to another without the Stations losing their Indulgences, provided it be in the same Church (Sacr. Congr., 22nd of August, 1842, and 20th of August, 1844). If the Crosses that were blessed are entirely destroyed, or lost, or taken away, new Crosses are to be blessed, and a new erection is required for the gaining of the Indulgences. But if the majority of them remain, the others may be replaced without any blessing or new erection. In this case the Indulgences continue (Sacr. Congr., 30th of January, 1839, and 20th of September, 1839).

The order and arrangement of Crosses

fourteen crosses, which necessarily must be of wood, and visible to all, should be prepared and placed on one or more tables, or against the communion rails, or against the walls, within the sanctuary, if possible.

2. A procession is then formed in the sacristy, in the usual manner; viz., a Cross-bearer between two acolytes, each carrying a lighted candle; then the boys, in surplices, two and two, follow; some one carrying the holy water with the sprinkle.

3. At the appointed time, the signal of starting is given, and all, having saluted the sacristy Crucifix, slowly and piously walk up to the Sanctuary with their hands joined, and followed by the officiating Priest in surplice, a violet stole, and, if convenient, for the sake of solemnity, a cope of the same colour. All genuflect there, and after this go to their seats in proper order, and sit down.

The Priest genuflects *in plano* at the foot of the Altar, then ascends to the *predella*, places himself at the Gospel-side, and

delivers an instruction on the excellence and utility of the devotion of the Stations of the Cross.

4. The instruction finished, all kneel down before the Altar; the Priest descends, genuflects on the lowest step of the Altar, and solemnly intones the *Veni Creator*, which the choir or assistants continue.

---

HYMNUS.

Veni, Creator Spiritus;
Mentes tuorum visita;
Imple superna gratia,
Quæ tu creasti pectora.
Qui diceris Paraclitus,
Altissimi Donum Dei;
Fons vivus, Ignis, Charitas,
Et spiritalis Unctio.
Tu septiformis munere,
Digitus Paternæ dexteræ,
Tu rite promissum Patris,
Sermone ditans guttura.

and Pictures may be changed, the Indulgences remaining, provided the Stations to be visited be the same as are universally used and recognised by the faithful (Sacr. Congr., 20th of September, 1839).

If a Church, where the Stations of the Cross have been canonically blessed and erected, is to be demolished wholly, or the greater part of it, and afterwards rebuilt upon the same place, and the same Crosses are replaced in the new Church, a new blessing and erection, as also a new permission of the Bishop, seem to be necessary.

On the other hand, if new Crosses are to be put on the Stations, and placed again on the same spot where the Stations were first canonically erected, a new blessing and erection are required, without a new permission of the Bishop. The Crosses must be placed on the Pictures in such a way as that all people may see them. Hence, not behind nor between metal or precious crosses (Leo. XIII., 13th of November, 1878).

The Indulgences are attached to the Crosses, not to the Pictures (13th of November, 1837, and 8th of January, 1838).

Pope Benedict XIII. (Const. inter plurima), allowed the fourteen mysteries of the Stations of the Cross to be represented by fourteen Pictures with a Cross on each of them. But a decree of Sacr. Congr. of Indulg. dated 16th of February, 1859, has decided that these Pictures should represent the same scenes of the Passion of Jesus which are commonly represented, and which are venerated in the Sorrowful Way of Jerusalem. Otherwise, no Indulgence can be gained by them.

In Chapels or Oratories, as well as in Churches, a little distance is always required between one Station and the following (28th of August, 1752). This distance need not be equal to that which exists between the Stations at Jerusalem (Sacr. Congr., 3rd of December, 1736). About the usual distance observed in our Churches is sufficient.

The Crosses must be made of wood (Decr., 20th of June, 1838, 14th of June, 1845).

If the Stations of the Cross have been erected in places commonly used for profane purposes, as, for instance, in a dormitory, a bath-room, or an infirmary, they must be removed from such places (Decr., 4th of August, 1767). For more Decrees see Chaps. V., X., XI., XVI.

# CHAPTER XVIII.

## A SOLEMN AND DEVOUT EXERCISE OF THE WAY OF THE CROSS.

*Preparatory prayer to be said at the foot of the Altar, before the Blessed Sacrament.*

*N.B. The advice given at page 92, may be read here with fruit (see Chap. XV.).*

All kneeling, the Priest says the following prayer, or any act of contrition, in which all the people are to join :—

O Jesus, our adorable Saviour, behold us prostrate at Thy feet. We love Thee

above all things, because Thou art infinitely good and merciful; and because we love Thee, we are sorry from the bottom of our hearts for having ever offended Thee. Vouchsafe to apply to us, and to the souls of the faithful departed, the infinite merits of Thy Passion, on which we are now about to meditate. (Here make your intention to gain the Indulgences for yourselves and for the dead; name them mentally. Pause a little while and reflect.) Then the Priest continues, and says: O Jesus, grant that while we trace this path of sighs and tears, our hearts may be so moved with contrition and repentance, that we may be ready to embrace with joy all the Crosses, sufferings, and humiliations of this our life and pilgrimage.

O most sorrowful Mary, who first taught us to make the Way of the Cross, may the most adorable Trinity, through thy most powerful intercession, receive and accept, in reparation for our sins and the sins of the whole world, the affections of sorrow and

love, with which we intend, with God's help, to perform this holy exercise.

*R.* Amen.

All stand up and move to the first Station, the choir, meanwhile, singing the following verse :

| | |
|---|---|
| Stabat Mater dolorosa, | At the cross her Station keeping, |
| Juxta crucem lacrymosa, | Stood the mournful Mother weeping, |
| Dum pendebat Filius. | Close to Jesus to the last. |

Arrived at the first Station, the Priest, in a loud and intelligible voice, says :

## FIRST STATION.

### JESUS IS CONDEMNED TO DEATH.

*V.* We adore Thee, O Christ, and we bless Thee.

All make a genuflection, and answer :

*R.* Because by Thy holy Cross Thou hast redeemed the world.

All stand up and meditate with the Priest, who reads the Meditation.

Behold here how the innocent Jesus is inhumanly dragged before Pilate, abandoned by all His friends, falsely accused

by the rabble, and most unjustly condemned by Pilate to the death of the Cross. See, how He stands there, trembling and bleeding, covered with wounds and confusion, and say: Ah! it is for my sins that Jesus is condemned to death!

All kneel.

*Prayer.*

O sweet Jesus, how it grieves us to have, for the vilest things, offended Thee, Who art so good and amiable; we now are sorry for it, and resolve never to sin again. We abhor and detest our sins from the bottom of our hearts, and for this repentance, O Jesus, grant us pardon and mercy.

Our Father, Hail Mary.
Glory be to the Father.
Have mercy on us, O Lord;
Have mercy on us.

While passing from one Station to another, a verse is sung as before, in the order which follows:

| | |
|---|---|
| Cujus animam gementem | Through her heart, His sorrow sharing, |
| Contristatam, et dolentem, | All His bitter anguish bearing, |
| Pertransivit gladius. | Now at length the sword has passed. |

## SECOND STATION.

### JESUS IS LOADED WITH HIS CROSS.

We adore Thee, etc.

*Meditation.*

The Jews mercilessly present the Cross to Jesus. At its painful sight His soul is crucified before His body. At the thought of the Cross, He fell into an agony in the garden; with what terror He sees it now before His eyes! How cruelly this heavy weight is cast upon His wounded shoulders. How willingly He receives it; and as a lamb not opening His mouth, submits to be led to the slaughter.

*Prayer.*

O most amiable Saviour, we compassionate Thee in this most bitter anguish! We will henceforth cheerfully take up our cross and follow Thee. Grant us only Thy love, O Jesus, and how sweet and delicious will every cross become to us! How patiently we shall embrace all trials and tribulations of this life!

Our Father, Hail Mary, etc.

| | |
|---|---|
| O quam tristis et afflicta, | Oh, how sad and sore distressed |
| Fuit illa benedicta | Was that Mother highly blest |
| Mater Unigeniti ! | Of the sole begotten one ! |

## THE THIRD STATION.

### JESUS FALLS FOR THE FIRST TIME UNDER THE WEIGHT OF HIS CROSS.

We adore Thee, etc.

*Meditation.*

The trumpet sounds, a confused cry of joy is heard, and they start for Calvary. Consider how on this painful journey the Cross strikes against the crown of thorns, and causes Jesus dreadful pangs. Behold how, quite overcome, panting for breath, sore with blows and kicks and wounds and loss of blood, His strength fails, and He falls to the ground !

*Prayer.*

O most loving Jesus, Thou art far more afflicted under the weight of our sins than under Thy heavy Cross. Oh, we compassionate Thee in the distress and pain

Thou sufferest for our sake. O Jesus! we, by our wickedness, have forced Thee to fall, and made Thee groan and sigh. Have mercy upon us, and by Thy sufferings grant us never to offend Thee again.

Our Father, Hail Mary, etc.

| | |
|---|---|
| Quæ mærebat et dolebat, | Christ above in torment hangs, |
| Pia Mater dum videbat | She beneath beholds the pangs |
| Nati pœnas inclyti. | Of her dying glorious Son. |

## THE FOURTH STATION.

### JESUS MEETS HIS MOST AFFLICTED MOTHER.

We adore Thee, etc.

*Meditation.*

A most acute suffering of Jesus on the road was the meeting with His most holy Mother! She hears the blasphemies of the crowd, she perceives her Divine Son, burdened with the Cross, wounded by His fall, dragged along without pity between two thieves. Oh, what swords of anguish must have pierced her heart and

soul! What must have been the compassion of that Son for His holy Mother!

*Prayer.*

O Heart of Jesus, overwhelmed with torments at the sight of Thy holy Mother, how sorrowful Thou art for our sins! O Jesus! meeting Thee on this painful Station, we humbly entreat Thee to soften our hearts by Thy mercy, that we may shed at least one tear of pity over Thy sufferings, and give vent to burning emotions of mingled compassion and contrition.

Our Father, Hail Mary, etc.

| | |
|---|---|
| Quis est homo qui non fleret, | Is there one who would not weep, |
| Matrem Christi si videret | Whelmed in miseries so deep |
| In tanto supplicio? | Christ's dear Mother to behold? |

## THE FIFTH STATION.

### THE CYRENEAN ASSISTS JESUS TO CARRY HIS CROSS.

We adore Thee, etc.

*Meditation.*

Oppressed with the weight He has to bear, overcome with grief and fatigue,

Jesus almost breathes forth His soul at every step. The Jews, seeing this, become afraid lest He should die on the way; and, as they wish to crucify Him, they compel Simon of Cyrene to carry the Cross after Him. Everyone, in horror, refused to touch it, as it is a public sign of infamy and malediction.

*Prayer.*

O Jesus! Thou carriest for us this Cross of suffering. O grant us not to have any longer a horror, but rather a love of the Cross! Alas! we carry the crosses of the world, because we love the world. Let us love Thee, O Jesus! and we shall carry the Cross with Thee; we shall mortify ourselves, and bear adversity with patience and resignation to God's will for the remission of our sins.

Our Father, Hail Mary, etc.

| | |
|---|---|
| Quis non posset contristari, | Can the human heart refrain |
| Christi Matrem contemplari | From partaking in her pain, |
| Dolentem cum Filio. | In that Mother's pain untold? |

## THE SIXTH STATION.

### VERONICA WIPES OUR LORD'S FACE WITH HER VEIL.

We adore Thee, etc.

*Meditation.*

Jesus proceeds on His way. He is oppressed and has lost all His strength. His countenance, once so beautiful, is now covered with blood and the sweat of death. At the sight of this horrible scene, a holy and courageous woman, moved with compassion, fearlessly makes her way through the crowd of soldiers, approaches Jesus, and wipes His adorable face with a handkerchief.

*Prayer.*

O beloved Jesus, the most beautiful of the children of man, how deformed by wounds Thou dost appear in this journey for our sake! Oh no! never wast Thou more worthy of our love and adoration. We adore Thee then, O Jesus! behold us at Thy feet. Alas! our souls, too, were once beautiful; but we have disfigured

them by our sins. Oh, by the merits of Thy passion, do Thou restore to them their former beauty.

Our Father, Hail Mary, etc.

| | |
|---|---|
| Pro peccatis suæ gentis | Bruised, derided, cursed, defiled, |
| Vidit Jesum in tormentis, | She beheld her tender child |
| Et flagellis subditum. | All with bloody scourges rent. |

## THE SEVENTH STATION.

### JESUS FALLS A SECOND TIME UNDER HIS CROSS.

We adore Thee, etc.

*Meditation.*

The Man-God falls a second time. There lies the Holy Victim, prostrate on the earth, crushed under the wood of His sacrifice. How this fall renews the pains of the wounds of His sacred Head, and the rest of His body! How cruelly He is trodden upon, and treated with derision by His murderers! Oh, what pain—what abuse! There He lies tortured under the burden of our sins.

*Prayer.*

O Jesus, weakened and worn out under the Cross, do Thou support us with Thy divine strength! Ah! often have we relapsed into sin and offended Thee! O Jesus, grant pardon to our repentant hearts! Grant us perseverance in Thy grace; and, when oppressed with the weight of cares, sufferings, or temptations, do Thou so strengthen us that we may always put our trust in Thee, and never fall again into sin.

Our Father, Hail Mary, etc.,

| | |
|---|---|
| Vidit suum dulcem natum | For the sins of His own nation, |
| Moriendo desolatum, | She saw Him in desolation, |
| Dum emisit Spiritum. | Till His Spirit forth He sent. |

## THE EIGHTH STATION.

### JESUS ADDRESSES THE WEEPING WOMEN.

We adore Thee, etc.

*Meditation.*

Jesus on His way is followed by some who deride Him, by others who pity Him. Streams of blood run from His wounds,

and He allows no tear to be shed for Himself. How ardent must be His charity, since the torrents of His sufferings and the vastness of His sorrows are unable to extinguish it, but rather inflame it more and more! "Weep not for me," He says to the women and to us all, "but for your sins and wickedness, for which I am going to die."

*Prayer.*

O sorrowful Jesus! make us weep over our sins, the true cause of Thy Passion. Give us sense to grieve over our own miseries, to weep over the offences we have committed against Thee, Who hast loved us so tenderly. Full of contrition and confusion, we cast ourselves on the ground, and cry for mercy. O God, forgive us, for the sake of Jesus! we firmly resolve to sin no more.

Our Father, Hail Mary, etc.

| | |
|---|---|
| Eia Mater, fons amoris, | O thou Mother, fount of love! |
| Me sentire vim doloris | Touch my spirit from above, |
| Fac, ut tecum lugeam. | Make my heart with thine accord. |

## THE NINTH STATION.

### JESUS FALLS THE THIRD TIME BENEATH HIS CROSS.

We adore Thee, etc.

*Meditation.*

Consider the great weakness of Jesus, and the great cruelty of His murderers. He has scarcely strength to walk, and they push and drag Him forward with kicks and blows. He sees the place of execution and the fury of the Jews. He sees our repeated falls into sin, and that He suffers in vain for a great many. Grief and sadness overwhelm His heart. The Cross becomes too heavy. He falls once more under its weight.

*Prayer.*

O Jesus, victim of love, under the most acute sufferings, Thou dost accomplish our Redemption! Oh! through the merits of that weakness which made Thee fall again on the ground, give us sufficient strength to overcome all human respect and evil inclinations, and never to fall again into

sin. Pardon us, O Jesus! we are sorry for the past, and will love Thee for ever.

Our Father, Hail Mary, etc.

| | |
|---|---|
| Fac ut ardeat cor meum | Make me feel as thou hast felt, |
| In amando Christum Deum, | Make my soul to glow and melt |
| Ut sibi complaceam. | With the love of Christ my Lord. |

## THE TENTH STATION.

### JESUS IS STRIPPED OF HIS GARMENTS.

We adore Thee, etc.

*Meditation.*

The executioners, armed with nails and hammers, surround the innocent Jesus. See how violently these monsters tear His coarse clothes from His bleeding body, carry away every remaining bit of skin, and horribly extend His wounds. How painful this stripping is to Jesus! How more painful thus to stand exposed to the gaze of the rabble!

*Prayer.*

O Divine Jesus! when we consider Thy mangled Body and the tortures Thou didst

endure for our sake at this Station, we renounce all forbidden joys; help us to divest ourselves of all our pride and sensuality. O Jesus, we repent of our sins, and implore Thy mercy. We forsake sin and all that leads to sin. Help us to forsake all evil habits and inclinations. With Thine assistance, O Jesus, we can do all things.

Our Father, Hail Mary, etc.

| | |
|---|---|
| Sancta Mater, istud agas, | Holy Mother, pierce me through; |
| Crucifixi fige plagas | In my heart each wound renew |
| Cordi meo valide. | Of my Saviour crucified. |

## THE ELEVENTH STATION.

### JESUS IS NAILED TO THE CROSS.

We adore Thee, etc.

*Meditation.*

Contemplate how inhumanly the Jews throw the wounded body of Jesus down on the rude wood of the Cross, and wildly hammer the nails through His Divine hands

and feet; how His delicate members are bruised and dislocated; His veins are rent; His bones may be numbered. O what a heartrending scene! They raise the Cross amidst the cries of the multitude.

*Prayer.*

O loving Jesus! we compassionate with Thee in the bitter pains Thou sufferest in Thy sacred hands and feet. Cursed be sin, the cause of Thy sea of sorrows. O Jesus! we now understand the excess of Thy charity. Grant us Thy love; grant us to shed at least one tear of compassion, at least one tear of contrition. Ah! let our hearts be broken; let us renounce the pleasures of the world, be crucified with Thee, and weep for our sins till the end of our lives.

Our Father, Hail Mary, etc.

| | |
|---|---|
| Tui Nati vulnerati, | Let me share with thee His pain, |
| Tam dignati pro me pati, | Who for all my sins was slain, |
| Pœnas mecum divide. | Who for me in torments died. |

## THE TWELFTH STATION.

### JESUS DIES UPON THE CROSS.

We adore Thee, etc.

*Meditation.*

Covered with wounds and blood, satiated with reproaches and ignominies, consumed by pains and torments, Jesus gradually droops and dies. His eyes begin to grow dim, the cold sweat of death covers Him, a deadly paleness overspreads His face, His soul prepares to leave His tortured Body, and, having not one drop of blood left to be shed for man, sighing deeply, and bowing His sacred head, He expires.

*Prayer.*

O Jesus! Thou hast then offered Thy life on the Cross for our sins. How great was Thy love for our souls! O Jesus! we blush in Thy presence for our infidelities; we grieve for our malice. The sight of Thy Cross shall excite in us a horror of sin. Assist us to die to sin, to live only for Thee, and prepare ourselves, by a pious life, for a happy death, and to die in Thy

sacred arms. O Jesus! we love Thee; remember us in Thy kingdom.

Our Father, Hail Mary, etc.

| | |
|---|---|
| Fac me tecum pie flere, | Let me mingle tears with thee, |
| Crucifixo condolere, | Mourning Him who mourned for me, |
| Donec ego vixero. | All the days that I may live. |

## THE THIRTEENTH STATION.

JESUS IS TAKEN DOWN FROM THE CROSS, AND LAID IN THE ARMS OF HIS SORROWFUL MOTHER.

We adore Thee, etc.

*Meditation.*

Two of His disciples reverently and gently remove the nails from His hands and feet, take His body down from the Cross, and deposit it in the arms of His most afflicted Mother; she presses Him to her bosom! Oh, how great must have been the pains of the holy Mother of God, when she beheld her Divine Son lying pale, bruised, disfigured, cold and dead, upon her bosom!

*Prayer.*

O Mother of sorrows, the greatest of Martyrs! we are the cause of thy afflictions, and of thy martyrdom. Our sins pierced thy soul, by nailing Jesus to the Cross. Ah, we repent of them. Do thou obtain for us pardon and mercy. Permit us to adore our dear Jesus in thy arms. Grant us never to forget thy sorrows at the foot of the Cross. Obtain for us the grace to love Jesus, and, as He has died for love of us, may we die for love of Him.

Our Father, Hail Mary, etc.

| | |
|---|---|
| Juxta Crucem tecum stare, | By the Cross with thee to stay, |
| Et me tecum sociare, | There with thee to weep and pray, |
| In planctu desidero. | Is all I ask of thee to give. |

## THE FOURTEENTH STATION.

### JESUS IS LAID IN THE SEPULCHRE.

We adore Thee, etc.

*Meditation.*

Consider how the disciples take the mangled and lifeless body of their Divine

Master from His desolate Mother's arms, and lay it with the greatest reverence in the tomb. They close the grave and depart. There our dear Redeemer lies, shut up in the Sepulchre. Let our consolation in this vale of tears be, to think of Him frequently, and of the frightful death He suffered for our redemption.

*Prayer.*

O most dearly beloved Jesus, do Thou bury in the tomb all our scandals and iniquities; let us die to our passions, and to all things of this world, so that we may lead, with Thee, a hidden life in God, that one day we may deserve to die the happy death of the just, and to contemplate Thee, face to face, in all the splendour of Thy glory; to love, bless, and thank Thee through all eternity.

Our Father, Hail Mary, etc.

While returning to the High Altar, sing the verse:

| | |
|---|---|
| Virgo Virginum præclara, | Virgin of all virgins best! |
| Mihi jam non sis amara, | Listen to my fond request, |
| Fac me tecum plangere. | Let me share thy grief divine. |

All kneeling before the Blessed Sacrament, recite, according to custom, five times: Our Father, Hail Mary, and Glory be to the Father. After this, the procession returns to the Sacristy, in the same order as it left; and the people slowly retire, all thanking God in their hearts for blessings received, and resolved to remain faithful to Him for ever.

If there be a Cross of the Passion at hand, the blessing is given with the same "in silence," before returning to the Sacristy.

For the sake of greater solemnity or devotion, if time and circumstances permit, the remaining verses of the *Stabat Mater* may be sung, as follows:

| | |
|---|---|
| Fac ut portem Christi mortem | Let me, to my latest breath |
| Passionis fac consortem, | In my body bear the death |
| Et plagas recolere. | Of that dying Son of Thine. |
| Fac me plagis vulnerari, | Wounded with His every wound, |
| Fac me Cruci inebriari, | Steep my soul till it hath swoon'd |
| Et cruore Filii. | In His very blood away. |
| Flammis ne urar succensus | Be to me, O Virgin, nigh, |
| Per te Virgo, sim defensus | Lest in flames I burn and die, |
| In die judicii. | In His awful judgment-day. |
| Christe cum sit hinc exire, | Christ, when Thou shalt call me hence, |
| Da per Matrem me venire | Be Thy Mother my defence, |
| Ad palmam victoriæ. | Be Thy Cross my victory. |

| | |
|---|---|
| Quando corpus morietur, | While my body here decays, |
| Fac ut animæ donetur | May my soul Thy goodness praise, |
| Paradisi gloria. | Safe in Paradise with Thee. |
| Amen. | Amen. |

Or, according to choice, sing, or say, some of the following:

| | |
|---|---|
| Christus factus est pro nobis obediens usque ad mortem, mortem autem Crucis. | Christ was made for us obedient unto death, even the death of the Cross. |
| *Oremus.* | *Let us pray.* |
| Respice, quæsumus, Domine, super hanc familiam tuam, pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et Crucis subire tormentum. Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus per omnia sæcula sæculorum. | Look down, O Lord, we beseech Thee, upon this Thy family, for which our Lord Jesus Christ did not refuse to be delivered into the hands of wicked men, and to endure the torments of the Cross. Who liveth and reigneth with Thee in the unity of the Holy Ghost, God for ever and ever. |
| *R.* Amen. | Amen. |
| *V.* Adoramus Te, Christe, et benedicimus Tibi. | We adore Thee, O Christ, and we bless Thee. |
| *R.* Quia per Sanctam Crucem Tuam redemisti mundum. | Because by Thy Holy Cross Thou hast redeemed the world. |

| | |
|---|---|
| *V.* Ora pro nobis, Virgo dolorosissima. | Pray for us, Virgin most sorrowful. |
| *R.* Ut digni efficiamur promissionibus Christi. | That we may be made worthy of the promises of Christ. |
| *V.* Signasti, Domine, servum Tuum Franciscum. | Thou hast signed, O Lord, Thy servant Francis. |
| *R.* Signis Redemptionis nostræ. | With the signs of our Redemption. |
| *V.* Oremus pro Pontifice nostro Leone. | Let us pray for our Sovereign Pontiff Leo. |
| *R.* Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra; et non tradat eum in animam inimicorum ejus. | The Lord preserve him, and give him life, and make him blessed upon the earth, and deliver him not up to the will of his enemies. |
| *V.* Oremus pro fidelibus defunctis. | Let us pray for the souls of the faithful departed. |
| *R.* Requiem æternam dona eis, Domine, et lux perpetua luceat eis. | Give them, O Lord, eternal rest, and let perpetual light shine upon them. |
| *V.* Domine, exaudi orationem meam. | O Lord, hear my prayer. |
| *R.* Et clamor meus ad Te veniat. | And let my cry come unto Thee. |
| *V.* Dominus vobiscum. | The Lord be with you. |
| *R.* Et cum spiritu tuo. | And with thy spirit. |
| *Oremus.* | *Let us pray.* |
| Respice quæsumus, Domine, (ut supra). | Look down, O Lord (as above). |

Interveniat pro nobis, quæsumus, Domine Jesu Christe, nunc et in hora mortis nostræ, apud Tuam clementiam Beata Virgo Maria, Mater Tua, cujus sacratissimam animam in hora Tuæ Passionis doloris gladius pertransivit.

Grant, we beseech Thee, O Lord Jesus Christ, that the most blessed Virgin Mary, Thy Mother, may intercede for us before the Throne of Thy mercy, now and at the hour of our death, whose most holy soul was transfixed with the sword of sorrow in the hour of Thine own Passion.

Domine Jesu Christe, qui, frigescente mundo, ad inflammanda corda nostra Tui amoris igne, in carne beatissimi Patris nostri Francisci Passionis Tuæ sacra stigmata renovasti, concede propitius, ut ejus meritis et precibus Crucem jugiter feramus, et dignos fructus pœnitentiæ faciamus.

O Lord Jesus Christ, Who, when the world was growing cold, didst renew the sacred marks of Thy Passion in the flesh of the most blessed Francis, to inflame our hearts with the fire of Thy love; mercifully grant that, by his merits and prayers, we may always carry the Cross, and bring forth worthy fruits of penance.

Omnipotens, sempiterne Deus, miserere famulo Tuo Pontifice nostro Leone, et dirige eum secundum Tuam clementiam in viam salutis æternæ, ut Te donante,

Almighty, everlasting God, have mercy upon Thy servant Leo, our Sovereign Pontiff, and direct him according to Thy clemency into the way of everlasting salva-

Tibi placita cupiat, et tota virtute perficiat.

tion, that by Thy grace he may both desire those things that are pleasing to Thee, and perform them with all his strength.

Deus, veniæ largitor, et humanæ salutis amator, quæsumus clementiam Tuam, ut nostræ congregationis fratres, sorores et benefactores, qui ex hoc sæculo transierunt, Beata Maria, semper Virgine intercedente cum omnibus sanctis Tuis, ad perpetuæ beatitudinis consortium pervenire concedas. Per Dominum nostrum.

*R.* Amen.

O God, bestower of pardon, and lover of man's salvation, we pray Thee, through the intercession of the Blessed Mary, ever a Virgin, and all the Saints, grant that our brothers, sisters, and benefactors of this congregation, who have passed from this world, may come to the participation of endless bliss, through Jesus Christ our Lord.

Amen.

Or the following may be said or sung slowly and earnestly three times.

Parce, Domine, parce populo tuo.

Ne in æternum irascaris nobis.

Spare, O Lord, spare Thy people,

And be not angry with us for ever.

Then say or sing *once :*

*V.* Converte nos, Deus salutaris noster.

*R.* Et averte iram Tuam a nobis.

Convert us, O God of our salvation,

And turn away Thy anger from us.

*Oremus.*

Deus, cui proprium est misereri semper et parcere: suscipe deprecationem nostram, ut nos et omnes famulos Tuos, quos delictorum catena constringit, miseratio Tuæ pietatis clementer absolvat. Per Christum Dominum nostrum.

*R.* Amen.

*Let us pray.*

O God, whose property it is ever to have mercy and to spare, receive our humble petitions, that we and all Thy servants, who are bound in the chains of sin, may through the compassion of Thy goodness mercifully be absolved, through our Lord Jesus Christ.

Amen.

## CHAPTER XIX.

### A PRIVATE EXERCISE OF THE WAY OF THE CROSS, WITH MARY, THE APOSTLES, AND THE HOLY WOMEN OF JERUSALEM.

AN act of contrition to be said before the Blessed Sacrament; and having formed your intention to gain the Indulgences, you move towards the first Station.

### FIRST STATION.

I adore Thee, O Christ, and I bless Thee.

Because by Thy holy Cross Thou hast redeemed the world.

*Meditation.*

Behold Mary at the first Station, at the house of Pilate. What a lamentable scene! with tears flowing abundantly from her eyes! She says, and I will say with her: "O Jesus! what grief overwhelms my heart! Alas! to free the guilty, Thou didst submit to be unjustly condemned to death! Here a murderer was preferred to my own dear Jesus! Here I heard the fierce clamour: 'To the Cross with Him!' 'Crucify Him!' Here He was trampled under foot; His body fearfully mangled! O Jesus! who has so cruelly torn Thee from me?"

Meditate a little while in silence; recite an act of contrition, and the following prayer:

Mary, full of sorrows, pray for me, that I may follow thee sighing and weeping to Calvary.

Our Father, Hail Mary.

Walk slowly and devoutly with Mary from one Station to the other.

## SECOND STATION.

I adore Thee, O Christ, etc.

You are now before the second Station, where Jesus was loaded with the dreadful Cross. Say with Mary: "This is the place where Jesus, crowned with thorns, smarting under the inhuman hands of ruffians, meekly and humbly received the heavy Cross upon His tender and innocent shoulders. He trembles and moans under His burden! O Cross, how heavily thou liest upon my breast!" Here our dearest Mother, broken-hearted, fell down upon the ground, kissed this sacred spot, and covered it with her tears.

Pause and reflect a little while. Make an act of contrition, and say:

O Mary, most sorrowful Mother, let the love of Jesus alone possess my heart.

Our Father, etc.

## THIRD STATION.

I adore Thee, etc.

Here Jesus fell the first time upon the ground. Here His desolate Mother fell upon her knees, and, with a sobbing voice, said: "This is the place where my dear Jesus, bound and dragged along, unable to resist any longer the barbarity of His executioners, staggered, and weighed down by the burden of the ponderous Cross, fell fainting in the street, the stones being stained with His precious Blood."

Ah! how were not the stones broken with grief!

Meditate silently for a moment, make an act of contrition, and say:

Mary, Mother of sorrows, pray for me, that I may detest my past life, and sin no more.

Our Father, etc.

## FOURTH STATION.

I adore Thee, etc.

Here Mary met her divine Son. Her face was inundated with tears. "Here it

was," she said, "that I met my beloved Jesus. Ah! what a scene; what pangs rent my soul, when I saw Him covered with wounds, blood and bruises! Ah! my anguish was unutterable, when I saw Him raising one hand to clear the blood from His eyes to see me, or perhaps, that I might see His look of sadness! Ah! my dear Jesus, why dost Thou leave me sad and alone? Ah! why was I not consumed with grief!"

Reflect a moment upon that sadfull meeting, make an act of contrition, and say:

Mary, most afflicted Mother, I recommend myself to thy powerful intercession. Ah! may I mingle my tears with the blood of Jesus!

Our Father, etc.

## FIFTH STATION.

I adore Thee, etc.

Here a man of Cyrene helped Jesus to carry the Cross. "Alas," said Mary, "it was not compassion, but revolting hatred,

that caused these barbarians to relieve my dear, Jesus! Ah, the wicked ones! they wished to see Him nailed alive to the Cross, and thus horribly to increase our bitterness and sufferings."

Meditate a while upon this mystery . . . and say:

Mary, Queen of Martyrs, pray for me, that I may suffer willingly with Jesus, and live and die in Him.

Our Father, etc.

## SIXTH STATION.

I adore Thee, etc.

A few paces further on is the place where St. Veronica wiped with a cloth the holy face of the agonizing Redeemer. "Here it is," said Mary, "that a pious and compassionate woman afforded such sweet consolation to my dear Jesus, by wiping His adorable face, which was covered with blood, tears and dust; when she obtained as a reward the impression of Jesus' sacred countenance upon her handkerchief, but deeper still upon her soul."

Silently meditate upon this event, and say:

O Mary, most afflicted Mother! beg of Jesus to take possession of my heart on earth, that my soul may possess Him eternally in glory.

Our Father, etc.

## SEVENTH STATION.

I adore Thee, etc.

Mary arrives at the place where Jesus, through pains and weakness, fell the second time under His Cross. "Here," says the afflicted Mother, "is the rock upon which my Divine Son fell, hurting and bruising His adorable face! Oh, how His sufferings were multiplied when by this fall the thorns were driven deeper and deeper into His sacred head, and caused streams of blood to flow, and brought Him almost to the last extremity!"

Meditate, etc., as before.

O Mother of sorrows! pray that I may banish for ever from my mind all pride

and ambition, and that, detesting all vanities, I may be for ever united with my humble Jesus.

Our Father, etc.

## EIGHTH STATION.

I adore Thee, etc.

After walking a long time, Mary arrives at the place where Jesus comforted the women of Jerusalem. "Behold," she says, "the tenderness and kindness of the heart of my Jesus. Forgetting His own sorrows and afflictions, He consoled the poor sorrowing women, who, weeping and sobbing, followed Him to Mount Calvary; He spoke most gentle words, yet words of the saddest doom."

Meditate, etc., as before.

Mary, most afflicted mother, pray for me, a sinner, that I may, day and night, lament my sins; that tears may flow from my eyes, and contrition rend my hardened heart.

Our Father, etc.

## NINTH STATION.

I adore Thee, etc.

Mary passes to the ninth Station, where Jesus fell under the Cross the third time. "Alas," she says, weeping and moaning, "here is the place where He fell the third time, half dead, upon the ground!" Her feet trembled as she stood on the spot: her heart bled within her when she remembered that here savage executioners surrounded Him, kicked and beat and bruised Him, and dragged Him up again with cruel ferocity.

Meditate, etc., as before.

O Mary, most sorrowful Virgin! pray for me, that I may detest the sins that prostrated my Saviour, and that I may not be buried in the flames of hell.

Our Father, etc.

## TENTH STATION.

I adore Thee, etc.

Mary arrives now at the place where Jesus was stripped of His garments.

Bitterly weeping, she says: "This is the place where my well-beloved Son was so cruelly stripped of His garments. Oh, what horror and woe! what torture this was for me! Oh, the barbarians! they flayed Him alive as a lamb, and He opened not His mouth to complain."

Meditate, etc., as before.

O Mary, desolate Mother! obtain for me the love of Jesus. Oh! pray to Jesus, my beloved, torn and lacerated Redeemer, that He may strip my heart of the world and its deceitful affections.

Our Father, etc.

## ELEVENTH STATION.

I adore Thee, etc.

Then the sorrowful Mother arrives at the eleventh Station, where Jesus was fastened to the Cross. "This," says the afflicted Mother, "is the place where my dearest Jesus was stretched upon the bed of torments and death. Here, with terrible strokes of hammers, they drove heavy nails through His sacred hands and feet, at the

same time piercing my heart with horrible anguish. But what extremity of pain He must have suffered, when He felt the nails rending His veins!"

Meditate, etc., as before.

O most suffering Mother Mary! pray for me, that I may suffer all the evils of the world with resignation to the Holy Will of my God; that I may crucify my flesh with all its concupiscences, and be spared for eternity.

Our Father, etc.

## TWELFTH STATION.

I adore Thee, etc.

The martyred Mother arrives now on the mountain-top, where Jesus was raised aloft and died on the Cross. Overwhelmed with grief, she raised her eyes, as if it were to see once more her most loving Jesus hanging on the Cross by three nails; and, with tears rolling down her cheeks, she pitifully exclaims: "Here it is that my agonizing Son, from the height of the Cross, bade me a last farewell! Here I saw Him in the

last pangs and pains of death! Here I saw Him dead upon the Cross! How is it that the excess of my sorrow did not consume me?"

Meditate, etc., as before.

O most sorrowful Mother Mary, standing at the Cross of thy Jesus! pray for me, that I may die to the things of the world, and renounce its false pleasures.

Our Father, etc.

## THIRTEENTH STATION.

I adore Thee, etc.

The dolorous Virgin, forcibly tearing herself away from the Cross, advances towards the thirteenth Station. "It is here," she says, in her immeasurable woe, "here I received my lifeless Son in my arms; here with my tears I washed His many wounds. The sight of His bruises renewed all my sufferings in my heart."

Meditate, etc., as before.

O disconsolate Mother! by thy unfathomable pains and torments obtain for me pardon of all the heinous misdeeds of my

life, and grace to deplore, with a sympathizing heart, thy afflictions and those of Jesus.

Our Father, etc.

## FOURTEENTH STATION.

I adore Thee, etc.

The Virgin most sorrowful arrives now at the end of her awful pilgrimage, at the Holy Sepulchre, which is the last Station. Here she utters but one word in all the agony of her martyred soul, saying: "Behold the Sepulchre that robbed me of my dearly-beloved Son!" And alas! floods of tears were streaming down from her eyes. The disciples and the Apostles and the holy women who had followed her, seeing the Mother of God weeping, could not refrain from crying bitterly!

Meditate, etc., as before.

O Mary, my dearest Mother! let me also weep with thee! Pray that Jesus may be entombed in my heart; that, being united to Him, the dear Victim of my sins, I may rise to a new life of grace, and persevere to

the end. Pray that in my last moments I may receive His precious Body, as the pledge of immortality.

Our Father, etc.

Return to the High Altar, kneel down, and say one "Our Father" and "Hail Mary" in union with the intention of those Pontiffs who have granted the Indulgences for this holy Exercise. Then say:

Christ was obedient unto death, even the death of the Cross.

I adore Thee, O Jesus! and I bless Thee; because by Thy Holy Cross Thou hast redeemed the world.

*Prayer.*

Look down, O Lord! we beseech Thee, upon this Thy family, for which Our Lord Jesus Christ did not refuse to be delivered into the hands of wicked men, and to endure the torments of the Cross: Who livest and reignest for all eternity.

Amen.

N.B. *Although this Exercise has been made for private piety, yet it may also be*

*performed solemnly by observing the usual prayers and ceremonies before and after each Station.*

## CHAPTER XX.

### THE FRANCISCANS IN THE HOLY LAND.

Q. WHAT did St. Francis do after he had received a few disciples?

A. The holy man divided the world among his disciples, and ordered them to plant the Cross in all places, in order to revive in the minds of men the remembrance of the sufferings and death of the Divine Saviour.

Q. Which places did he choose for himself?

A. It was in the year 1219, when Jerusalem was almost shut against Christians, and the Holy Places without light, honour, or reverence, that Francis, yearning towards Palestine, chose Mount Calvary, Syria, and Egypt for himself and twelve of his companions, to pray there, to satisfy his great

devotion towards the Cross, to offer up the holy Sacrifice, and in the hope of shedding his blood where the Son of God had shed His own for the redemption of the world.

Q. Did Francis really receive the Crown of Martyrdom?

A. No. Although God did not permit this, still He led Francis to the Holy Land, and disposed that his children should take possession and charge of the Holy Places where the mysteries of our redemption were accomplished.

Q. What did Francis do to make himself and his Order worthy of such a privilege?

A. He offered to Jesus his own poverty and his own blood, and the poverty and the blood of his Brethren, in order to obtain the privilege of becoming *Guardians* of the Holy Sepulchre, treasures and recollections which armies had been unable to defend or protect.

Q. Who first nominated the Franciscans *Guardians* of the Holy Places, and when?

A. It was in the year 1230 that Pope

Gregory IX. established them *Guardians* of the Holy Sepulchre, and they took possession of it in the year 1244.

Q. Did they meet with sympathy among the people?

A. They did. All Catholic nations, with France at their head, accompanied them with their good wishes, and generously supported them with their alms.

Q. What was their fate in the Holy Land?

A. They had been there only a few years when they began to be persecuted by the Sultan of Egypt; and, even before the middle of the thirteenth century, they all bore away the glorious palm of Martyrdom. They were all, to the last, massacred in the very temple of the Holy Sepulchre, on Calvary, and in other places of Palestine.

Q. Was their mission finished here?

A. It was not. As warriors dying on the battle-field, they were, as soon as possible, replaced by other members of the Order, and always, though conquered, commanded the respect of their victors.

The ancient chronicles say that, at the solicitation of the Rev. Father Guarini, "the custody of the Sepulchre of Christ at Jerusalem was, in the year 1333, committed to eight Franciscans by the Sultan of Egypt" (Genebrardus in Chronographia, lib. iv.)

Q. Were they then in peaceful possession of the Holy Places?

A. No. In spite of the assurances given to Father Guarini, and even in spite of the favourable dispositions of the Sultan then reigning, they were incessantly annoyed till the year 1342, when Robert, King of Sicily, and Sancha, his queen, purchased these venerated sites at an immense cost from the Sultan of Egypt, and obtained from Pope Clement VI. a Bull, declaring and constituting the Franciscans perpetual Guardians of the Holy Sepulchre, to celebrate the holy Mysteries, and to perform Divine service there, with the certainty of not being exposed to further vexations.

Q. The Franciscans were then in lawful possession of the Holy Places?

A. Undoubtedly. They were there by the will of God, and by the decrees of the Popes. They were there by the will of Catholic France, which will was confirmed by the Sultans of Egypt and Constantinople. Yet, in spite of all this, they were successively expelled from a great many sanctuaries, and especially from Mount Sion in the year 1561.

Q. Had they not, moreover, offered their lives for the defence of the Holy Places?

A. They had; but even their blood was not sufficient to defend and protect the Holy Cenacle. The money and the craft of the Greeks, always supported by Russia, deprived them of the most sacred rights and privileges of Mount Calvary and the Holy Sepulchre. To have in charge the Holy Places was a great, but a dear privilege, for which they freely gave up their lives. If they have succeeded in keeping some places so long, in the midst of the greatest enemies to Christianity, they have done so only at the cost of thousands of lives. Within the last six

centuries, no less than 7,500 children of St. Francis fell victims for the sake of the Holy Places, either by the sword of the infidel or the oriental plague. The history of the Fathers in the Holy Land is simply a succession of Martyrdoms.

Q. Do you know of other trials and difficulties which afflict these devoted Guardians of the Holy Sepulchre?

A. Yes. They are continually oppressed by the Turks, to whom they are obliged to pay enormous taxes, and by the Greeks, who are scarcely less mercenary; yet they are represented as persons possessing some wealth, and on this account are deprived of the alms of the faithful.

Q. What other trial fell upon them in the beginning of this century?

A. On the 12th of October, 1808, about three o'clock in the morning, a fire broke out, which almost completely destroyed the Holy Places, and especially the grand *cupola* which the Franciscan Fathers had built over the Holy Sepulchre in the year 1555. It fell, between five and six o'clock

p.m., with a tremendous noise, carrying with it all the massive columns and the pilasters which still supported the galleries. On the following day, the Fathers of St. Francis went, according to custom, to the Holy Sepulchre to say their beads, but sobs would not allow them to finish. On the 14th they said Mass there. Notwithstanding the ruins which surrounded them, they suspended [none of their customary devotions and processions; if they had to walk over the debris, they sang not the less diligently the mercies of the Lord.

Q. Was not the Holy Sepulchre rebuilt afterwards? and by whom?

A. Yes, it was. But as the Franciscan Fathers were too poor to undertake the necessary repairs, they were obliged, with great reluctance, to allow that honour to the Greeks, who, being very wealthy, were able to execute it at their own cost. Their opulence procured for them from the Ottoman Porte facilities and privileges which the Fathers of the Holy Land could not obtain.

Q. Has not their inability to rebuild the Holy Places greatly prejudiced the Fathers in different ways?

A. Yes; it has done so in a way that ought to afflict every Catholic heart. For the Greeks rebuilt it in a most incongruous style, and claimed considerable additions to their former possessions, depriving the Fathers of nearly all their ancient privileges and places, which they always had defended against the Turks at the risk of their lives.

Q. Can you describe the habitation of these poor Fathers in the Holy Land?

A. Yes. These worthy children of the Seraphic Father St. Francis live at the north-east of the city, about five minutes' walk from Mount Calvary, in the Monastery of our Saviour. They serve and wait on the pilgrims in the *Casa Nuova.* Necessity has compelled them to conceal from their cruel oppressors, the Mussulmen, all ameliorations and changes made in their habitation; hence it has the appearance rather of a prison or of a castle. It stands upon

the very spot where the Assyrians fixed their camp, whence Titus began the siege of the city, and where the brave and glorious Crusaders assembled. The terrace of the Monastery commands a view of the whole city, its environs, the Church of the Holy Sepulchre and its lofty cupolas.

Q. But what is the interior of that habitation?

A. The Fathers' cells show an extreme poverty on every side. In each there is but a single wretched chair, a crucifix, a bed of straw—in a word, each is very ill-furnished. '*All for God, nothing for ourselves*,' is the noble motto of the Franciscans of the Holy Land. They are humbly dressed as the rest of their brethren over the world. Their table is extremely frugal; but for that frugality, combined with the strictest economy, they could not afford relief to so many Arabs, poor children, and pilgrims, who are fed and supported in the Holy Land; they could not satisfy Turkish rapacity, or escape the vexations, the injustice, and

the extortions of all kinds, with which they are incessantly threatened.

Q. What is the occupation of these Fathers in the Holy Land?

A. It is not merely to guard the Holy Places, but also to be the Missionaries and Pastors of the Catholic population; to teach poor children; to lodge, gratuitously, all kinds of pilgrims who visit the Holy Places, and to say Mass at these celebrated spots. Furthermore, nine or ten of these Fathers are always engaged in the service of the Holy Sepulchre. They dwell in the Church, where they are shut up for three months. At the end of that time they are relieved: an arrangement of absolute necessity, for the preservation not of health only, but of life, as the cells in which they are lodged are scarcely fit for human beings. If they choose, they may pass six months or a year there, out of devotion. Food and other necessaries are handed in through an aperture made in the principal door of the Church, but which is not large enough for any person

to get through. At night it is secured by an iron cross. In the daytime you may see them busy, broom in hand, sweeping in perfect silence the sides of the little edifice which contains the Holy Sepulchre.

Q. Are the Fathers of the Holy Land in a very comfortable condition?

A. No; they are constantly in want even of the necessaries of life. Almost starving themselves, they are expected to assist others; and not only to entertain pilgrims, but to support the many poor and orphan Catholics of the country. Further, the calumnies of heretics, the extortions of infidels, the poverty of their state, and the want of that assistance which they ought to receive from the faithful, all combine to make their position a most trying one.

Q. In spite of difficulties and tribulations, have the Fathers always clung to their poor position?

A. Yes. The children of the poor St. Francis have always clung to their desolate Mission; and, at times, even their enemies

have been compelled to bear testimony in their favour, and to say that "their houses are abodes of charity and peace."

Q. How can this be?

A. After the example of their divine Master, they go about doing good to everyone. God has given them an immense charity which animates all their actions and fills all their thoughts.

Q. They live, then, for others rather than for themselves?

A. They do. Their life is spent in relieving every human misery. The more unfortunate one is, the dearer one becomes to them. Whatever they have is the patrimony of the poor. Their time, their cares, their compassion, their prayers, their tears, belong to those who suffer. All men are their brethren. They do not look upon anyone as an enemy or a stranger. They give consolation and peace to all. Yet they constantly bewail their own unworthiness, and consider themselves as useless servants, who expect their reward only from the infinite mercy and good-

ness of Jesus, who has promised it to them.

Q. Do they care much for the things of the world?

A. They do not. They are detached from all earthly goods, and only long for their heavenly Fatherland, whither Jesus has gone before them. They have no desire for any honour, or pleasure, or fortune of this world; they only long for its tribulation and crosses. Tears are their joy, humiliations their glory, sufferings their rest.

Q. What are their means of living, and of exercising all this charity, since they are so poor of themselves?

A. The alms of the Catholic world are the only resource of the Fathers of the Holy Land; and, undoubtedly, they make a good and holy use of them. If they spend little for themselves, they spend as much as they can for others. The pilgrims, who come in great crowds from all parts of the world, seem always to be as poor as the Franciscans themselves, and gene-

rally require aiding rather than being able to give an alms.

Q. Are the Fathers not then in need of great and generous assistance?

A. Certainly they are. Besides the heavy taxes mentioned above, they spend money for the support of their schools, hospitals, missions, and pious places. Furthermore, they have a printing-office at the Monastery of our Saviour, where they print works of piety, and school-books for the Arabs; and they have also an important apothecary's shop, where rich and poor can always procure medicines gratis. Lastly, they have a kind of industrial school, in which young Arabs are taught a trade and other useful things, and all this *for the love of God.*

Q. Can you give some more details of the works which entitle these Fathers to our generosity?

A. Besides thirty monasteries and churches, they moreover do duty in a great number of smaller sanctuaries in Jerusalem, Bethlehem, and Nazareth; in

Palestine, Samaria, Galilee, Syria, and Egypt. This is the work of the Franciscan Fathers in the Holy Land. They watch, pray, and preach in the most precious and the most sacred places of Christianity. At the cost of their lives they keep, defend, and protect them in the name of the Catholic world from the hands of the infidels.

Q. Have the Popes shown their veneration for these Holy Places, and expressed their sympathy with the Fathers, merely in words?

A. No. Pope Gregory IX., in his Bull (*si Ordinis Fratrum Minorum*), ordered alms to be collected yearly all over the world, and to be sent to the Fathers of the Holy Land for the support of their missions. Fifteen of his successors gladly confirmed his Decree. Pius VI., in the year 1778, in his Bull (*Inter cætera*), wishing to revive in the hearts of the faithful their ancient devotion and piety towards the Holy Places, invites once more the whole Catholic world to give alms for the support of the Holy

Sanctuaries and churches, erected upon the spots that were sanctified by the tears, the blood, the sufferings, and the death of Our Divine Redeemer, and grants a share in all the sacrifices and prayers—in all the works of penance and mortification practised in the Holy Land—to all such as shall assist these places with their alms. Moreover, the Fathers offer every day the Holy Sacrifice of the Mass upon the Holy Sepulchre and other consecrated places for all the intentions of their pious benefactors.

Q. What have the Generals of the Order done for the promotion of this most meritorious work?

A. In every country of the world they appointed a Father, distinguished in the Order for his piety, zeal, and learning, and gave him the title of *Commissary-General of the Holy Land*, and also charged him with the honourable but difficult task of collecting money for the Fathers of Jerusalem, and for the keeping and preservation of the Holy Places.

Q. Who has been appointed to do this in the United Kingdom?

A. The Very Reverend Father Anthony Cousaert, of Belgium, was appointed "*Commissary-General* for Belgium, Holland, and Prussia." During twenty-five years he has worked zealously, and done much to procure alms for the places sanctified by the presence of the God-Man. At the Reverend Fathers' solicitation, all the Bishops of the above mentioned countries have prescribed a collection to be made in each parish of their respective Dioceses on *Good Friday*, after the adoration of the Cross, according to the Decrees of the Sovereign Pontiffs, Gregory IX. and his successors, and especially of Pius VI. in his Decree *Inter cætera.*

At the end of Easter-time, the Parish Priests send the collections to their Bishops, and, a little later, the Reverend Father Anthony calls upon the Bishops of these places to receive the alms of the faithful. Then he forwards the alms thus collected to the Holy Land.

Formerly great difficulty was experienced in transmitting the alms, so that the Reverend Father has been obliged to cross the sea five times to perform this arduous duty.

A few years ago this worthy Father was also appointed *Commissary-General* for the United Kingdom. He has twice visited England, and endeavoured to establish the *Good Friday's* collection in this country.

The Very Reverend Father Polycarp Vervoort, Guardian of St. Francis, West Gorton, has been appointed his *Deputy-Commissary of the Holy Land* for England, Ireland, and Scotland.

A few years ago he accompanied Father Anthony to Ireland, where they were most kindly received by their Lordships the Bishops, then assembled in council at Maynooth, from whom they received most encouraging promises.

The Very Reverend Father Polycarp has established the *Good Friday collection* for the Holy Land in our four Monasteries,

*viz.*, of Manchester, of Stratford, of Glasgow, and of Killarney.

A good collection is made on *Good Friday* in these places by the members of these congregations, after the adoration of the Cross of their Saviour.

The devotion of the Way of Sorrows has been established in our good Parish of West Gorton. It is performed every Friday and on the first Sunday of the month, a practice strongly recommended in this book to all the faithful.

N.B. *Although Good Friday be the appointed day for the collection for the Holy Land, yet alms for this purpose may be sent at any time to the Reverend Father Polycarp, St. Francis', West Gorton, near Manchester.*

*By so doing, the faithful will help most powerfully to maintain and to protect this glorious Mission, to uphold the splendour of its services, and to propagate our holy faith and religion.*

## CHAPTER XXI.

### INDULGENCED PRAYERS TO THE PASSION AND MOST HOLY WOUNDS OF JESUS.

POPE PIUS VII. has granted an Indulgence of three hundred days to all the faithful who shall recite devoutly the following Prayer, with five "Our Fathers," "Hail Marys," and "Glory be to the Fathers," in remembrance of the Passion and death of Jesus. It is to be gained once a day. A Plenary Indulgence to as many as shall say this same prayer every day for a month, and receive the Sacraments on any one of the three last days of the same month, at the same time praying for the intention of our Holy Father the Pope. This prayer is said to be St. Augustine's. It may be said for a soul in its agony, and its Indulgence may also be applied to the souls in Purgatory.

*Let us pray.*

O God! Who to redeem the world and to free us from the pains of hell didst

vouchsafe to be born amongst men, subject to pain and to death, to be circumcised, rejected, and persecuted by the Jews, betrayed by Thy disciple Judas with a sacrilegious kiss, and as a Lamb, gentle and innocent, to be bound with cords, and dragged in scorn before the tribunals of Annas, Caiphas, Pilate, and Herod; Who didst suffer Thyself to be accused by false witnesses, torn by scourges, crowned with thorns, smitten with blows, insulted with spittings, to have Thy Divine countenance covered out of contempt, to be many ways set at naught and outraged, to be filled with reproaches and ignominies, and, last of all, to be stripped of Thy clothes, nailed to and raised high upon a cross between two thieves, to be drenched with gall and vinegar, and then pierced with a lance, and so to fulfil the mighty work of our redemption. Saviour most tender, by these Thy many cruel sufferings, borne by Thee out of Thy love for me, which I, unworthy as I am, yet dare to contemplate, by Thy holy Cross and by Thy bitter death, free me

(and this Thy servant, N. if said for a soul in its agony) from the pains of hell; and vouchsafe to bring me to Paradise, whither Thou didst lead the penitent thief who was crucified with Thee, my Jesus. Who, with the Father and the Holy Ghost, livest and reignest God for ever and ever. Amen.

100 days, once a day.

Plenary, besides the above partial Indulgence, twice a year, that is, on the two feasts, first, that of the *Invention* (3rd of May), and secondly, that of the Exaltation of the Holy Cross (14th of September), to all who shall say these prayers at least ten times a month, and fulfil the usual conditions. Seven years and seven quarantines, daily, to those who say these Prayers from Passion Sunday to Holy Saturday inclusive. Plenary, on Easter-day, on the usual conditions.

## The Prayers.

### Act of Contrition.

As I kneel before Thee on the Cross, most loving Saviour of my soul, my conscience tells me it was I who nailed Thee to that Cross with these hands of mine, as often as I have fallen into mortal sin, wearying Thee with my monstrous ingratitude. My God, my chief and most perfect Good, worthy of all my love, seeing Thou hast ever loaded me with blessings, I cannot now undo my misdeeds, as I would most willingly, but I can and will loathe them, grieving greatly for having offended Thee, who art Infinite Goodness! And now, kneeling at Thy feet, I will try at least to compassionate Thee, to give Thee thanks, to ask of Thee contrition and pardon; wherefore with heart and lips I say:

*To the First Wound, of the Left Foot.*

Holy Wound of the left foot of my Jesus, I adore Thee, I condole with Thee in that most bitter pain which Thou didst

suffer. I thank Thee for the love whereby Thou wast wearied in overtaking me on the way to ruin, and didst bleed amid the thorns and brambles of my sins. I offer to the Eternal Father the pain and love of Thy most holy humanity, in atonement for my sins, all which I detest with sincere and bitter contrition.

Our Father, Hail Mary.
Glory be to the Father.

Holy Mother, pierce me through ;
In my heart each wound renew
Of my Saviour crucified.

*To the Second Wound, of the Right Foot.*

Holy Wound of the right foot of my Jesus! I adore Thee, I condole with Thee in that most bitter pain which Thou didst suffer. I thank Thee for the love which pierced Thee with such torture and shedding of blood in order to punish my wanderings and the guilty pleasures I have granted to my passions. I offer the Eternal Father all the pain and love of Thy

most holy humanity, and I pray unto Thee for grace to weep over my transgressions with burning tears, and to enable me to persevere in the good which I have begun, without ever swerving again from my obedience to the commandments of my God.

Our Father, Hail Mary.

Glory be to the Father.

Holy Mother, etc.

*To the Third Wound, of the Left Hand.*

Holy Wound of the left hand of my Jesus! I adore Thee, I condole with Thee in that most bitter pain which Thou didst suffer. I thank Thee for having, in Thy love, spared me the scourges and eternal damnation which my sins have merited. I offer to the Eternal Father the pain and love of Thy most holy humanity, and I pray Thee to teach me how to turn to good account my span of life, and bring forth in it worthy fruits of penance, and so disarm the angry justice of my God.

Our Father, Hail Mary.

Glory be to the Father.
Holy Mother, etc.

*To the Fourth Wound, of the Right Hand.*

Holy Wound of the right hand of my Jesus! I adore Thee. I condole with Thee in that most bitter pain which Thou didst suffer. I thank Thee for Thy graces lavished on me with such love, in spite of all my miserable obstinacy. I offer to the Eternal Father all the pain and love of Thy most holy humanity, and I pray Thee to change my heart and its affections, and make me do all my actions in accordance with the will of God.

Our Father, Hail Mary.
Glory be to the Father.
Holy Mother, etc.

*To the Fifth Wound, of the Sacred Side.*

Holy Wound in the side of my Jesus! I adore Thee, I condole with Thee in the cruel insult Thou didst bear. I thank Thee, my Jesus, for the love which suffered Thy side and heart to be pierced, so

that the last drops of blood and water might issue forth, making my redemption to abound. I offer to the Eternal Father this outrage, and the love of Thy most holy humanity, that my soul may enter once for all into that most loving Heart, eager and ready to receive the greatest sinners, and from Him may never more depart.

Our Father, Hail Mary.
Glory be to the Father.
Holy Mother, etc.

*To the Most Holy Virgin, Mother of Sorrows.*

Mary, Virgin Mother of God, Martyr of love and sorrow, in that thou didst witness the pains and torments of Jesus, truly didst thou concur in the great work of my redemption, first by thy innumerable afflictions, and then by the offering thou didst make to the Eternal Father of thine only begotten Son for a holocaust and victim of propitiation for my sins. I compassionate with thee for the bitter pain which thou didst suffer. I thank thee for

that immense love through which thou didst bereave thyself of the fruit of thy womb, very God and very man, to save me, sinner that I am. Let thy infallible intercession interpose with the Father and thy Son for me, that I may amend my evil ways, and never again by my faults crucify afresh my loving Saviour; that so, persevering in His grace until death, I may obtain eternal life through the merits of His painful Passion and Death upon the Cross.

Hail Mary, *thrice.*

*Let us pray.*

O Lord Jesus Christ, who at the sixth hour of the day didst mount the gibbet of the Cross for the world's redemption, and shed Thy Precious Blood for the remission of sins! we humbly beseech Thee to grant that after our death we may joyfully enter the gates of Paradise.

Most sorrowful Mother Mary, pray for us now, and at the hour of our death.

### *Chaplet of the Five Wounds.*

This chaplet consists of five sets, of five beads each; and at each one of these beads, in memory of the Five Wounds of Jesus Christ, one *Glory be to the Father* is to be said; and at the end of each set of five one Hail Mary is added in honour of our Lady of Sorrows.

N.B. This chaplet should be blessed by the General of the Passionist Fathers, or by some other Priest of the Congregation to whom the General has communicated the faculty received by him. Once blessed, it cannot be sold or lent, or given away to others, for the purpose of communicating to them the Indulgences. They are the following:

I. *One year's* Indulgence once a day.

II. A Plenary Indulgence on the feasts of the Nativity, Circumcision, and Epiphany, the feasts of the Most Holy Name, Easter Sunday, the Ascension, Corpus Christi, and the Transfiguration, or any one day in the octaves of these feasts (PIUS IX.).

*A Plenary Indulgence*

Applicable to the souls in Purgatory, granted by Pope *Pius VII.* to all the faithful who after having confessed their sins with contrition, received Holy Communion, and prayed for the intentions of the Sovereign Pontiff, shall devoutly recite the following prayer before any image or representation of Jesus crucified :—



O good and sweetest Jesus ! before Thy face I humbly kneel, and with the greatest fervour of spirit I pray and beseech Thee to vouchsafe to fix deep in my heart lively sentiments of faith, hope, and charity, true contrition for my sins, and a most firm purpose of amendment, whilst I contemplate with great sorrow and affection Thy

five wounds, and ponder over them, having before my mind the words which, long ago, David the prophet spoke in his own person concerning Thee, my Jesus : "They digged My hands and My feet ; they numbered all my bones" (Psa. xxi. 17, 18).

*To Jesus Christ, Crucified, Agonizing, Dying, to obtain a Happy Death :—*

My most dear and adorable Saviour, my crucified Jesus, I beseech Thee, through the excess of charity Thou hast for the salvation of poor sinners; through Thy dolorous Passion and bitter agony; through the effusion of the last drop of Thy precious Blood on the Cross; through the recommendation of Thy blessed Soul into the hands of Thy Eternal Father; through the last exclamation Thou gavest before Thou didst expire; through Thy last sigh when Thou gavest up the ghost; and through Thy death, which was the accomplishment of our redemption, that Thou wouldst vouchsafe to have mercy on me now, and

in my agony, and receive my spirit into Thy hands, and into the bosom of Thy mercy at the moment of my death. Amen.

*Another Prayer to obtain the Grace of a Happy Death.*

(It is taken from the seven last words of our Blessed Saviour on the Cross.)

Divine Jesus, Incarnate Word of God, Who, having become man for my salvation, didst vouchsafe to be born in a stable; to lead a life of poverty, toil, and love, and to expire in agony on the Cross; say, I beseech Thee, to Thy Eternal Father at the moment of my death, "Father, forgive him!" Say to Thy blessed Mother "Behold thy child!" Say to my own soul, "This day shalt thou be with me in Paradise!" "My God! my God! forsake me not" in that hour. "I thirst!" Yes, O my God! my soul thirsts after Thee: Thou art the Fountain of living waters! My life is passing away like a shadow; yet a little while, and all will be "consummated:" therefore, my adorable Saviour,

my loving Jesus, even from this moment for all eternity, "into Thy hands I commend my spirit."

*A Pious Ejaculation of the Soul to her Crucified Redeemer.*

O Jesus, the Saviour of mankind, Whose sacred body was fastened to the Cross with three nails, fix my heart to the same Cross with the three nails of Faith, Hope, and Charity. Amen.

Invocation of St. Thomas Aquinas to the Cross. 300 days, once a day.

"The Cross is my sure salvation.
"The Cross I ever adore.
"The Cross of my Lord is with me.
"The Cross is my refuge."

Frequently say during the day: "Jesus, my God, I love Thee above all things." 50 days. (Pius IX., May 7th, 1854.)

One year Indulgence every time any one respectfully and piously kisses a crucifix.

Pope Clement IV. (Ferraris, Ind., art. vi. n. 10.)

100 days every time any one says (for himself, for the dying, or for the souls in Purgatory) the beautiful prayer of St. Leonard : " *My Jesus, mercy !*"

100 days for saying : "Eternal Father! I offer Thee the precious Blood of Jesus, in satisfaction for my sins, and for the wants of Holy Church."

50 days for saying : " My sweetest Jesus, be not to me a judge, but my Saviour."

50 days, "Praised be Jesus and Mary, now and for ever."

My Jesus, mercy ! Amen.

---

R. WASHBOURNE, PRINTER, 18 PATERNOSTER ROW, LONDON.